The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. I. SAN FRANCISCO, JUNE 15, 1872. NO. 14.

Topics of the Times.

EXHIBITION AT MADRID. — The Corporation at Madrid has offered twelve million reals toward the Universal Exhibition at Madrid, in 1873, and the Provincial Municipalities have promised four million reals toward the same purpose. It is believed that the provinces and the colonies will subscribe another ten milions reals.

A TURBULENT EX-PASTOR. — Mgr. Moran, the Coadjutor Bishop of Ossory, in Ireland, has written another paternal letter to the Rev. R. O'Keefe, P. P., of Callan, in answer to a reply which that clergyman had sent to the one from the Bishop. Mr. O'Keefe had sent his to all the most bigoted Protestant papers, and had, of course, been greatly applauded by them. In it he had boasted of his knowledge of Canon Law, and Theology in general, but Bishop Moran reminds him that it is not on account of these qualifications that he is so bespattered with praise by these journals, and again warns him as to the consequences of his acts.

ANTI-CATHOLICITY IN DELIRIUM TREMENS.—The *Western Watchman*, conducted by the Rev. Father Phelan, of St. Louis, says:

Mr. Curtis, the converted Baltimore Methodist preacher, has been followed into the Church by a large number of the ladies of his late pastoral charge. At this, Protestant papers wax exceeding wroth, and want to know why it is "that the numberless pamphlets, exposing the horrors of Popery, are not more widely distributed." Why, dear souls, it is the circulation of such trash that has done the work. If Protestant papers were not so ever ready to take up every lie, champion every slanderous mountebank, and lend their personal sanction to every speculator in anti-Catholic obscurity, they would have a stronger hold on the hearts and heads of their flocks. As it is, their traffic in falsehoods costs them the flower of their communions, and the periodical defection of a strong leader. By all means, gentlemen, circulate those pamphlets.

A LOST ALCYONE. — An unfortunate person, styling herself Edith O'Gorman, "the Escaped Nun," of whom, to our thinking, the less said the better — for such creatures traffic upon their wretched notoriety—has been starring it throughout the Union for some two years past, and now threatens to inflict her precious "experiences" upon the San Francisco public. The woman should be severely let alone. Of a recent scandalous escapade, wherein this last of the Lost Pleiades and another "particular star," named Auffray, were concerned at St. Paul, Minn., the *Dispatch*, of that city—a Protestant paper, by the way—has the following:

Without professing to know, we should judge that the so-called "escaped nun" was a victim of a good deal worse treatment than is usually accorded to inmates of convents, and if she should escape back again, her condition would be improved. It looks very much as though she was being kept under the influence of drugs, and carried about the country on a speculating tour, while she is afraid to accept protection when proffered to her, as it was to-day. We doubt whether she can do much more as a missionary in St. Paul.

IL BARBIERE DE GRANADA.—"As an instance of the wisdom of Don Amadeus, the *Liberte* assures us that the new Governor of Granada, Spain, before entering the administration, was a barber, and only two months ago made wigs in a little shop of that city, over the door of which was written 'Eugenio Alau, barber, hair-dresser, dentist, surgeon, midwife, bleeder, guitarist and dancing-master.' *Figaro la, Figaro su, Figaro giu*. Since the days of the famous Barber of Seville was there ever such a 'miscellaneous man' as the Governor of Granada?" Save in the reconstructed Southern States, where, as we happen to know, ex-restaurant waiters and old-time field-hands are Lieutenant-Governors, the new adaptation, beneath the shadow of the Alhambra, of the *libretto*, wedded to exquisite music by Rossini — to whom we refer in an editorial in to-day's GUARDIAN—has, so far as we know, no parallel in sheer *vis comica*. It would be a barbarous solecism to allude to an ex-Gubernatorial functionary at Los Angeles, in this connection, since that extinguished individual was not a barber, but a druggist. *Extinctus, amabitur idem!*

HOW THE FRENCH PRESIDENT KNUCKLES UNDER TO THE SAVOYARD POWER.—M. Thiers' government has behaved with remarkable asperity toward the Carlists in France, and yet King Amadeus is not content. The Spanish colonies of St. Jean-de-Luz and Bayonne have been treated in a very summary fashion by the President's orders. Every one of the French papers blames his conduct toward inoffensive persons, whose only sin is that of being Spaniards out of Spain. Thus, the *Liberté* wishes to know why the Countess de Olizabal, a Spanish noblewoman residing at St. Jean-de-Luz, should be obliged to quit that city, although exceedingly ill, for no earthly reason, as the poor lady was actually unaware of the insurrection having commenced. Don Alfonzo, the brother of Don Carlos, was most uncivilly treated at Marseilles, where he arrived with his young wife, and was rudely ordered, by the police, to leave immediately for Macon, being accompanied on his way by two armed men. But protestations, not only from many hundreds of Spaniards, against these arbitrary acts, but also from the municipalities of the Hispano-French frontier towns, are constantly being sent to the President, and every paper speaks of his conduct with manifest displeasure, as unjust and illiberal.—*Catholic Review*.

IRISH EDUCATION GRANT.—It is stated that the British Government contemplate proposing a very large addition this year to the Irish education grant, in order to provide increased remuneration for the teachers of schools under the National Board, of all grades.

VICTOR EMMANUEL'S HEIR.—It is reported in the papers that Prince Humbert is going to Berlin to act as godfather to the daughter of the Princess of Prussia. No Catholic can act in this capacity, but as his religious ideas are said to be rather vague, perhaps he is not aware that *communicatio in divinis* with heretics is not permitted.

MARRIAGE OF THE ROBBER-KING.—It is said, by some of the foreign papers, that Victor Emmanuel is about to celebrate his civil marriage with his morganatic wife, the Countess of Mirafiori; and that the President of the Senate, the Marquis of Torrearsa, whose place it would be to perform the function, energetically refuses to further the desire of the King, and declares that he would sooner send in his resignation.

IRREGULAR JUNKETING.—The Abbé Junqua is gone to Bordeaux to be judged about wearing the ecclesiastical habit, which the Archbishop of Bordeaux commanded him to lay aside for not believing the Infallibility of the Pope. M. Bertin is the defender of the Abbé. To all appearance, I am afraid, he will gain the cause, particularly as there is a law which prohibits the publication of any Bull without the sanction of the Government.—*Brussels Correspondent London Paper*.

A CHANCE FOR THE PROPHET OF BRITISH CALVINISM. — There is a chance for Dr. Cumming, in China, if not in England. The young Emperor is to be married in October, and a royal decree enjoins on the Astronomical Board the task of selecting a lucky day for the wedding. If these most potent, grave, and reverend disciples of Confucius can not arrive at a decision, why not send for the seer of London, who is always at home for consultation on any occult matters, especially those on which the Beast or the Dragon, Chinese or infernal, may be concerned?

ATHEISM THE NATURAL CONSEQUENCE OF EVANGELICAL PROSELYTISM. — In a letter recently received by a friend from the celebrated Spanish writer, Fernan Caballero, that eminent author remarks: "If my novels have helped to remove the many prejudices which exist against the noble people of Spain, my labors will be amply recompensed. But, unfortunately the fine and true-hearted people which I have described is rapidly passing away. Since the revolution, an invasion of Protestant ministers has entered this country; they have not made Protestants—but atheists."

THE BAVARIAN SCHISM.—The Prince-bishop of Breslau has, in his turn, pronounced the sentence of excommunication against the Professors, Reinkens and Weber, and the Archpriest Buckmann, as also against two other priests of his diocese, Hassler and Hirschwalder, who are occupying themselves in promoting the schism at Munich. The *Spener Gazette* contradicts the report that Prince Bismarck, before leaving Berlin, had caused it to be notified to Cardinal Antonelli that the Emperor could no longer attach any value to the establishment of a Nunicature at Berlin, which had previously been agreed upon.

ANOTHER FLIGHT LOFTIER THAN SAN FRANCISCO ALTITUDE. — Dr. Cumming's ambition has, according to the London *Weekly Register*, taken a loftier flight than usual. In the course of a lecture at Bristol, lately, in mentioning, approvingly, that Scotland had opened her pulpits to Anglican bishops and clergy, he expressed a hope that the next movement would give him a chance of preaching in Westminster Abbey. He was ambitious to occupy that place, because his friend, Archbishop Manning had stated that it was certain that before he died he would say High Mass within the walls of Westminster Abbey; and he (the Doctor) was most anxious to give the Archbishop a good introduction, by telling the people what High Mass was.

THE CHURCH AND THE PRUSSIAN GOVERNMENT.—A German correspondent informs the London *Register* that it is reported in the Catholic circles of Berlin that if the Prussian Government takes steps against the Bishop of Ermland, all the other bishops will support him, and openly publish the excommunications they intend to pronounce. In the circles alluded to, no doubt is entertained of the complete unanimity of the Prussian Episcopate. It is reasonably supposed that the Government will be intimidated, and will find it impossible to withhold his revenues and the recognition of the State from every bishop in the Monarchy. Those perils are also reckoned on which threaten the Empire anew from France, and perhaps from some other Catholic Powers. Even the possibility of a religious war is not excluded from the calculations of zealous Catholic conjectural politicians. But what they repeat most frequently is that the influence of the friends of Catholicism at the Prussian Court is still so great that an energetic course of action against the superior clergy is not to be thought of.

THREE new operas have been produced in one week, lately, at Naples. At the Rossini Theatre, the *Rosetta la Gardiera*, a three-act opera-buffa, by Maestro Avolio; at the Philharmonic Theatre, a three-act opera-seria, *Marca de Torre*, by Maestro Fornari; at the San Carlo, a three-act opera-seria, *Selvaggia*, by Maestro Viceconte. The two first-mentioned works were successful—the latter one moderately so.

PROCESSIONS FOR THE TRIUMPH OF THE CHURCH AT THE KAISERSTADT.—The Arch-confraternity of St. Michael, Vienna, has proposed, to the various dioceses of Austria, to form processions to the several shrines and holy places of that country, for the final triumph of the Church. That of Vienna will start from St. Stephen's Cathedral, and go to the Chapel of Our Lady of Consolation. The Cardinal Archbishop has given his consent, and has promised to assist at the ceremony. At Prague, Linz and Salzburg, similar processions will take place, by the command of the Archbishops. These processions will commence in June, but those of Dalmatia in May, on account of the heat.

THE JUDAS OF TRE CATHOLIC CAUSE IN SPAIN.—The Special Correspondent of the London *Tablet*, at Madrid, writes under date of May 13th:

The commander of the artillery force in the citadel of Pamplona had been previously gained over by the Carlist agents, to offer no resistance to General Rada and his forces, and the taking of that fortified town by Rada was to have been the signal for a fierce and general rising to arms of the warlike provinces of Cuenca and Teruel, known under the name of *el Maestrazgo*, where Cabrera immortalized his name, some years ago. At the same time, several of the royal regiments, who, for the last two years, have been receiving Carlist money, were to have passed over to the cause of the insurgents. The capture of Pamplona as a base of operations, the defection of large bodies of troops, and the warlike rising of the Maestrazgo, would have given such a resistless impetus and such vast proportions to the insurrection, particularly at a moment when the Government was so crippled for want of money and soldiers, that by this time Don Carlos would, more than probably, have re-conquered the throne of his ancestors, without shedding a drop of Spanish blood. But it appears that General Rada, instead of walking into Pamplona, allowed Serrano's troops to nearly succeed in their premeditated capture, in the neighborhood of Vera, on the very day that Don Carlos first trod on Spanish soil. There seems to be every reason to believe that, subsequently, too, there was treason at the bottom of the engagement at Oroquieta, where the Carlists were unexpectedly attacked, in spite of the outposts they had established, and where, by-the-bye, no quarter was given to the few priests found among the Carlist forces. While the soldiers were taken prisoners, the assaulting troops had orders to despatch the clergy with a bayonet-thrust!

THE NEW HIBERNIA DOMINICANA.—By the time Sarsfield had arrived (in 1691) in France, there were thirty thousand Irishmen in the service of King Louis; there were, at the same time, some ten thousand in the service of Spain, and the same number in the service of Austria. For it is worthy of your knowing that the Irish of Leinster and Meath went and joined Austrian service, under their leaders, the Nugents and Cavanaghs; and I, myself, have met a Field-marshal Nugent in Austria, who was as thorough an Irishman as ever lived. The men of the North, under the O'Reillys and O'Donnells, went to Spain, and at that very time Austria and Spain were fighting against France. So, whilst there were thirty thousand Irishmen in the French army, there were some twenty thousand of the very bone and sinew of Ireland in the armies of Spain and Austria—Irishmen engaged in the unholy and unhappy work of slaughtering one another. Oh! how sad to think that the bravest soldiers in the world — the bravest soldiers that ever stood guarding the forlorn hope — should be employed fighting for monarchs they cared nothing about; fighting for causes they knew nothing of—that the hands that should have been joined for some Irish feeling and Irish purpose, were actually imbued in each other's blood on many a battle-field of Europe. Sarsfield, shortly after his arrival in France, took service with King Louis of France. Sarsfield, shortly after hisarrival, first crossed swords with the English at the siege of a town in Flanders. There he so behaved with the Irish, he so thoroughly cleared the field, and so completely were the English that were posted upon it routed by Lord Clare's dragoons, that King Louis rode up on the battle-field and made Patrick Sarsfield a Marshal of France.—*Father Burke's Lecture on the Exiles of Erin.*

Literature, Science and Art.

— The death is announced at Falaise (Normandy) of the distinguished naturalist, M. Alphonse de Brebison, in his 74th year. He was the author of several works on the botany of his province; an elaborate treatise on photography; and had acquired an European reputation as an entomologist.

— The London *Register* mentions that the spirited Catholic publishers, Messrs. Richardson & Son, are about to issue a work in three volumes, dedicated, by permission, to Cecil, Marchioness of Lothian, entitled "Gerald's Ordeal." The work, we dimly imagine, must be a trying, if not a harrowing one.

— A prize of 2,000 francs has been decreed by the Académie Francaise to M. Henri de Bornier, for his tragedy of *Agamemnon*, presented at the Theatre Francais, and his lyrics recited at the same theatre during the siege. Among the latter are verses entitled "Chateaudun," "La Petite Bourgeoise," "Les Afsiégés," and "A nos Fleuves."

— We glean from our latest London files that the Rev. E. J. Bagshawe, of the London Oratory, has compiled a little book entitled "The Life of Our Lord Commemorated in the Mass; A Method of Assisting at the Holy Sacrifice." It has obtained the imprimatur of His Grace the Archbishop of Westminster, and will be published very shortly in London. The work in question, like other valuable additions to Catholic literature compiled by the English followers of St. Philip Neri, will, in all probability, be reprinted by the Catholic Publication Society, New York.

— The New York *Evening Post* says of Ward's statue of Shakspeare, unveiled some time ago in Central Park: "As a work of art the statue is full of grace and power, recalling, in its easy pose, the image of Goldsmith by Foley, which stands in front of Trinity College, Dublin. It will long preserve the fame of the artist, and it is something that we may not blush to show to the educated foreigner as a production of American genius." Foley, like the great sculptor, Hogan, whose works are deemed classical at Rome, was a native of Ireland.

— An accomplished writer in *Tinsley's Magazine*, (London) is hardly so enthusiastic about the Abbé Liszt as most of those who have written about that versatile musician. He says: "Liszt's talent it is impossible to deny: yet he was one of those players, even in the zenith of his fame, with whom it was absolutely impossible to be entirely satisfied, chiefly because of his uncertainty. When in the mood, nothing could be more nobly expressive or more free from caricature than his playing; but, at other times, and far too often, he was capricious and wearisome. His mechanism was the most extraordinary that ever human hand was capable of accomplishing. He would pile up difficulties upon difficulties to such a height that it seemed to be next to impossible that anything more intricate could be devised; and yet to these something so startling would be added that it was wholly out of the question to conceive to what extent he would carry them. I must admit to have become soon wearied with such demonstrations of dash and intricacy; but, whenever he could be induced to be reasonable, as he was on the occasion of his playing the Kreutzer Sonata with Ole Bull, there was a charm about his method that few, indeed, could ever touch. This was the only occasion on which I was ever perfectly satisfied with him, or on which I could form the sure conclusion that greatness really attached to him. If a judgment had only been arrived at, by means of his extravagances, I should have pronounced him, off-hand, to have been the most detestable charlatan I had ever had the misfortune to listen to; but this one event prevented the formation of such an opinion, and convinced me that he had every qualification that a great master could possess, but that his mind was so unevenly balanced that no reliance could ever be placed upon his doing justice either to his art or to himself.

The trouble is, thinks THE GUARDIAN, that, in the abrupt exodus of the Hungarian Abbé from Rome to Pesth, at a moment when Sub-Alpine terrorism blackened the horizon of the Campagna, and when the loyal adherents of the Pope-King should have rallied *en masse* to the support of his Holiness, the Reverend *chef de Musique abiit, excessit, evasit, erupit*, in company, we believe, with Bishop Strossmayer. In this, THE GUARDIAN respectfully submits the Magyar Abbé played, for the first time, a *duetto* unworthy of him with such an accompanyist as the Croatian prelate. *Ma chi va piano, va sano*, under the Piedmontese Reign of Terror. The Rev. Abbé's *forte* is, certainly, *not* loyalty to the Sovereign-Pontiff, and in this, not to put too fine a point upon it — or to abuse the pedal — he proved that "his mind was unevenly balanced." Thalberg, his only rival as a pianoforte executant and composer, who departed this life some time ago at Naples, displayed more zeal in the cause of the Holy Father.

Ecclesiastical.

THE CHURCH IN THE UNITED STATES.

DIOCESE OF FORT WAYNE.

On Sunday, May 26th, Bishop Dwenger confirmed thirty-three at New New Haven, Indiana. The congregation received their new bishop, on his first visit, with a grand procession and band of music. The parish, in its organization and care given to Catholic education and sodalities, is in a most flourishing condition—giving great credit to the zealous pastor, Rev. Mr. Giedel. he Tbishop lectured to a large audience in the evening.

DIOCESE OF CINCINNATI.

ORDINATIONS.—At the hands of his Grace, the Most Rev. John B. Purcell, on Thursday, May 23d, Subdeaconship was conferred on Mr. Algernon A. Brown, of the Archdiocese of Cincinnati, and on Friar Augustine Bayer, of the Order of St. Francis. On Friday, the 24th inst., Deaconship was conferred on both ministers. On Saturday, the 25th inst., Holy Priesthood was conferred by his Grace on the same two Reverend gentlemen, and on Friar Eberhard Hilsmann, likewise of the Seraphic Order.

CONFIRMATIONS.—There were one hundred and thirty persons confirmed in Holy Trinity Church, Sunday, May 26th. Solemn High Mass was sung by a Passionist Father, Rev. Dr. Hecht, of the seminary, being Deacon; the other officers were also from the seminary. The worthy pastor, Rev. J. C. Albrinck, preached.

At two P. M., confirmation was given at the Chapel of the Sacred Heart, Camp Washington, the Archbishop being assisted by the pastor, Rev. Mr. Kemper, and Very Rev. Otto Jair, O. S. F. Rev. Mr. Menge, of St. Mary's, sang vespers and preached. This new congregation is progressing finely. There were twenty-seven confirmed. The English-speaking children here can speak German as well as English. After the duties in this church, the Archbishop, with Father Otto, proceeded to the Church of Our Lady of Victories, Delhi, under the pastoral care of Rev. F. Karge. Father Otto preached. There were thirty-seven confirmed.—*Catholic Telegraph*.

DIOCESE OF PITTSBURGH.

CONFIRMATION.—On Sunday, May 26th, the Rt. Rev. Bishop Domence visited Trinity Church, Pittsburgh, where he assisted at the solemn High Mass. After the Gospel, he preached, to a crowded congregation, on the mystery of the Blessed Trinity.

After Mass, the Rt. Rev. Prelate administered the Sacrament of Confirmation to about fifty persons.

At the eight o'clock Mass, on the same day, at St. Paul's Cathedral, the Rt. Rev. Bishop, assisted by Rev. G. S. Grace, administered first Holy Communion to one hundred and eighty children.

In the afternoon, the Rt. Rev. Bishop, assisted by Very Rev. John Hickey, Revs. Byrne, Boyle and Grace, administered Confirmation to two hundred and twenty-three persons, twenty of whom were adults.

Immediately after the Benediction of the Most Blessed Sacrament, Revs. Grace and Byrne invested the children, two hundred in number, with the Scapulars of Mount Carmel.—*The Catholic.*

RECEPTION.—St. Michael's was filled to overflowing on Monday evening, May 20th, to witness the reception of five young ladies into the order of St. Francis. The following are their names and former places of residence: Miss Mary Barry, Pittsburgh (in religion, Sister Mary Augusta); Miss Minnie Maxler, Freeport (in religion, Sister Mary Cecelia); Miss Annie A. Kiefer, Buffalo (in religion, Sister Mary Bonaventure); Miss Mary Smith, Summit, Butler County (in religion, Sister Mary Chrysostom); Miss Lena Hochenlauner, Clarion, Pa. (in religion, Sister Mary Boletina).

The Rt. Rev. Bishop Domence invested them, assisted by Rev. Father Frederick, Pastor of St. Michael's, and Rev. J. Holland, Freeport; Father Henry, of St. Michael's being Master of Ceremonies.

The Rt. Rev. Bishop addressed the immense concourse in touching language, explaining the nature of the ceremony they were about to witness. To the candidates, he spoke of the sacrifice they were about to make, and encouraged them to perseverance by the hope of the crown of immortality which would be the reward of their fidelity.

On the following morning, Miss Johanna Strauss (in religion, Sister Mary Amelia), was professed.

DIOCESE OF HARRISBURG.

REV. JOHN B. FRISCH.—Rev. John Baptist Frisch, formerly Pastor of St. Lawrence's Church, Harrisburg, and, subsequently, in charge of some other German congregations in the Diocese of Harrisburg, died recently at South Easton, Pa. His funeral took place on Monday, the 27th ultimo. A Solemn High Mass was celebrated in St. Joseph's Church, Rev. Herbert Schick, Pastor, the Celebrant being Rev. John W. Gerdemann, Pastor of St. Bonifacius' Church in this city. As the ceremonies are taking place while we are writing, we hope to give further particulars in our next. *May he rest in peace.*

DIOCESE OF BUFFALO.

The Rt. Rev. Bishop Ryan, of Buffalo, visited the Seminary of the Lazarist Fathers, at Suspension Bridge, on the morning of Saturday, the 25th ultimo, to confer Orders upon the Seminarists. The Rt. Rev. Bishop's Mass of Ordination began at the early hour of 6:30 A. M. and was concluded at or about 9 o'clock A. M.

Very Rev. Father Rice, C. M., acted as Archdeacon, and Rev. Fathers Shaw and Maloney, C. M., attended the Bishop in the Ordination Ceremony. Twenty-three Students were advanced to Orders. Of these, two were promoted to Holy Priesthood, and one to Deaconship. Twelve were advanced to Minor Orders, and ten to Tonsure, as the following record will exhibit:

PRIESTHOOD.

Rev. Robert Stack, Diocese of Boston.
Rev. John P. Hoffman, Diocese of Brooklyn.

DEACONSHIP.

Rev. Henry Zimmer, Diocese of Brooklyn.

MINOR ORDERS.

Thomas S. Keveney, John P. McIncrow, Diocese of Albany.
James J. Dougherty, John A. Gleason, Archdiocese of New York.
Eugene McDermott, Michael P. Conrey, Aloysius Bachman, Diocese of Buffalo.
Charles Gallagher, Henry Gallagher, James Woods, Bernard McHugh, Diocese of Brooklyn.
John Gormley, Diocese of Boston.

TONSURE.

John Gormley, Diocese of Boston.
Michael Gaffney, Thomas Rielly, Diocese of Dubuque.
Aloysius Bachman, David Lasher, Diocese of Buffalo.
James Woods, John F. Nash, Hugh Hand, John Hogan, Joseph Coughlin, Diocese of Brooklyn.—*The Catholic Union.*

DIOCESE OF PHILADELPHIA.

MISSION OF THE SOCIETY OF JESUS.—The Jesuit Mission at St. Agatha's Church, West Philadelphia, opened on Sunday, May 5th, and closed on Wednesday, May 15th, was conducted by Fathers Coghlan, Van Goch and Driessen, with marked success.

Owing to want of accommodation, and the intense heat of the weather, many were excluded at night, while others listened in the yard.

Though the parish is comparitively new and small, as many as one thousand seven hundred and ninety-one approached the Holy Table, and thirteen converts were received into the Church. Those good Fathers are now conducting a mission at Englewood, N. J., which they commenced on Pentecost Sunday. This will be but a mission of eight or nine days, after which, the good Fathers will go to Chicago to rest, during the summer, and arrange matters for the fall campaign.

The mission at St. Margaret's Church, Davenport, given by Father Coghlan and Father Van Goch, opened on the third Sunday after Easter and lasted nine days, during which time, two thousand Communicants approached the Holy Table, and ten converts were received into the Church.—*N. Y. Freeman's Journal.*

DIOCESE OF SPRINGFIELD.

The Catholics of Uxbridge and Whitins, Massachusetts, were recently favored with a blessing which was, certainly, new to them. Through the earnest exertions of their pastor, Rev. H. L. Robinson, Fathers Daly and McGovern, of the Order of St. Dominic, commenced a mission in St. Mary's Church, Uxbridge, continuing it for eight days. With the most wonderful zeal, they labored from early morn till late at night, the exercises being the same as are customary on such occasions.

DIOCESE OF BALTIMORE.

The handsome new church of St. Wenceslaus, in the Archdiocese of Baltimore, was dedicated on last (Trinity) Sunday, May, 26th, by the Very Rev. John Doherty, administrator of the Primatial See. At the conclusion of the dedicatory service, Grand High Mass was celebrated, at which sermons in the English and German languages were preached. Very Rev. J. M. Gartner, Vicar-General of the Bohemian Mission, and Pastor of St. John Nepomucene's Church, Millwaukee, Wisconsin, was present on the occasion, as were, also, many priests from distant parts of the country. The new church is on North Central Avenue, above Baltimore Street, Baltimore.

DIOCESE OF RICHMOND.

A LECTURE BY BISHOP GIBBONS ON THE LATE ECUMENICAL COUNCIL AT ROME.—St. Patrick's Cathedral Richmond, Va., was crowded on Sunday evening with a distinguished audience, to listen to Bishop Gibbons, the successor of the lamented Bishop McGill, upon a subject relating to the inside view of the Vatican Council. The lecture was in reply to adverse statements and opinions, and was ably handled. The Bishop commenced by contrasting the great gatherings for war on the part of France and Germany with the great Ecumenical Council of the Vatican. These two assemblies were totally different in their operations and results. The former assemblages were in the interest of war; the latter, of divine peace. When the French war will be forgotten, the decrees of the Council will be living laws—guiding the consciences of 200,000,000 souls. This proves that Heaven is mightier than the sword; that peace hath her victories as well as war—victories more solid and enduring. The number of Bishops present at the opening of the Council on December 8th, 1869, was seven hundred and sixty-four, who came from all parts of the world, except, perhaps, Russia. The Oriental patriarchs and prelates were special objects of attraction, differing from the Western Bishops, in their dress, language, ceremonies, in all things except faith. The Bishop said that about one hundred and twenty English-speaking bishops were present at this Council, while only four attended the Council of Trent. He predicted that, in another century, the English language would be—what the Italian is to-day—the language of the majority of Catholic Bishops. He paid a glowing compliment to the vast and varied learning, the world-wide experience and apostolic virtues of the assembled fathers. He ridiculed the mistatements published in this country regarding the Council, particularly a recent work purporting to give an inside view of the Vatican Council, which, he says, was, evidently, written by an outsider. He concluded by stating, as the result of his personal observation, that the most ample liberty of discussion prevailed in the Council, and while the bishops differed about details and the expediency of introducing certain questions, they did not disagree about the intrinsic merit of the doctrines themselves—at least, no prelate was found to impugn a single article after the decision was rendered.

DIOCESE OF CHARLESTON.

DEDICATION OF THE CATHOLIC CHURCH AT AIKEN S. C.—The Catholic Church at Aiken was dedicated to the worship of God on Sunday, the 12th inst., by the Right Rev. Ignatius Persico, D. D., Bishop of Savannah, who kindly officiated on the occasion, in the absence of the Bishop of Charleston.

Truly this was a gala day in Aiken. A special train, chartered for the purpose, arrived at our depot, about ten o'clock, A. M., bringing to the town over three hundred of our Augusta friends who were desirous of seeing the ceremonies of the day. Shortly after the arrival of the train, the clergy proceeded to the Church, when Bishop Persico, assisted by the Very Rev. Father Hamilton, the Rev. Father O'Hara, and the Rev. Father Quigley, blessed the Church inside and out, solemnly dedicating it to God, under the auspices of *Maria Salus Infirmorum*, the usual prayers having first been said and the Litany of the Saints recited. After this, the Mass was celebrated by Father Quigley, and was listened to by the congregation which filled the Church, and was mainly composed of Protestants, with marked attention and respect. The music was Millard's Mass, and was ably rendered by Messrs Spaeth, Hopigarten and Dorr, Mrs. Kavanagh, Mrs. Hughes and Miss Pease, all from Augusta. Seldom, if ever, in our little town, have the solemn strains of praise to the Most High been heard so beautifully, so impressively, as on that auspicious day. After the Gospel followed the sermon by the Bishop. The Right Rev. Prelate paid a high tribute to the exertions of the few Catholics in Aiken, and many others in Charleston and elsewhere, who have helped to push on this good work to a successful completion. But the glowing and fervid strains in which he spoke of the faithful children of his beloved Diocese, in the city of Augusta, without whose aid and liberality the Church of *Maria Salus Infirmorum* might never have been built, actually held the audience spell-bound. Every one there knew it was well deserved, and the blessing he so fervently pronounced upon them met with a hearty amen from every one present.

The history of this church, though short, is eventful. More than three years ago, a fair and entertainment were given, under the auspices of the good Bishop of Savannah, and this was the entering wedge in this praiseworthy work. About the same time a fair was held in Charleston for the same purpose, and the proceeds of these two, combined, furnished the means for commencing the building. For more than two years after this, the work languished, the building remained unfinished, and was boarded up to protect what had been done from the effects of the weather. Meanwhile, the Catholics of Aiken had to rely on the kind and freely-offered services of such invalid clergymen of their church as Providence, in its goodness, directed to Aiken. By such as these mass was often said, at great cost to themselves, in private houses, thereby showing more forcibly than ever, by the number of worshippers who attended these services, the want of a finished church. At this juncture, most opportunely and providentialy, the Rev. Father Quinn, of New York, and Rev. Father Valois, of Montreal, paid a visit to our town. These gentlemen at once undertook the task of building up the waste places of Zion. They collected money from the visitors in Aiken and the residents of the town; they canvassed Augusta, which, as usual, responded liberally; and, finally, procured the means by which the church was enclosed, the flooring laid, and, generally, gave an impetus to the enterprise which terminated eventually in the success which marked last Sunday's ceremonial. To Father Valois we are also indebted for the liberal donation of the vestments, altar furniture, etc. We tender our thanks—all we can give—to the good Fathers; and to say that God will bless them for their disinterested zeal, no man, whether he be Catholic or Protestant, may dare to doubt.—*Aiken (S. C.) Journal.*

[Bishop Persico was, during many years, a Capuchin Missionary in the North-western Provinces of British India, and, subsequently, within our time, in that country, Vicar Apostolic of Agra, the magnificent city founded by the great Emperor Ackbar. Until lately, Agra was the seat of the British Government in Hindostan.—ED. CATHOLIC GUARDIAN.]

DIOCESE OF NATCHEZ.

DEATH OF THE SUPERIORESS OF THE SISTERS OF MERCY.—Rev. Mother M. Catherine Grant died at the Convent of Mercy, at Vicksburg, on the morning of the 23d of May, of consumption, in the fourteenth year of her religious profession, and the seventeenth of her entrance into the Convent. She was a native of Booter's Town, County Dublin, Ireland. Her life and death were marked by the virtues which characterize the true Christian and Religious. She was Superioress of the Sisters of Mercy, at New Orleans, at the time of her death. After a solemn Mass of Requiem, her remains were interred on the Convent grounds. The funeral ceremonies were performed by the Right Rev. Wm. H. Elder, assisted by the Very Rev. F. X. Leray and Rev. Father Bohmart, who preceded the procession, headed by a cross-bearer, followed by the Sisters of Mercy, bearing lighted candles. The bier was borne by six gentlemen, members of St. Paul's congregation. The funeral cortege formed a solemn and imposing scene.

PROVINCE OF NEW YORK.

ST. JOSEPH'S PROVINCIAL SEMINARY, TROY.

The Ordinations were held at the Provincial Seminary, on Friday and Saturday, May 24th and 25th. Most Rev. Francis McNierney, Coadjutor-Bishop of Albany, conferred the orders.

The following is the list of the newly ordained:

FIRST TONSURE.

Diocese of New York.—John J. Corr, Daniel T. Cronin, William J. Hogan, John W. Morris, Michael Newman, William Ward.
Diocese of Albany.—John J. Crowley, John Hyland, James A. Kelly, Thomas H. Leonard, Francis McGuire.
Diocese of Boston.—John B. Galvin, Matthew McDonald, Thos. H. E. Power, James N. Supple.
Diocese of Rochester.—And. J. Brennan, Charles Drees, William Morrin.
Diocese of Hartford.—John A. McMahon.
Diocese of Springfield.—Daniel J. O'Sullivan.
Diocese of Ogdensburgh.—William Rossiter.

MINOR ORDERS.

Diocese of New York.—Michael Newman, William J. Foy, Cornelius V. Mahoney, John J. Riordan.
Diocese of Albany.—James Walsh.
Diocese of Rochester.—John J. Donnelly, Michael J. Madden.
Diocese of Ogdensburgh.—Thomas Plunkett.
Diocese of Boston.—James Chittick and John McNulty.
Diocese of Portland.—Thomas O'Neill.

THE SUB-DIACONATE.

Diocese of New York.—Revs. Edward T. McGinley, John J. McGivney, Michael Newman, Edward J. O'Gorman, John B. Salter, Owen Smyth.
Diocese of Albany.—Revs. Patrick Brady, John J. McDonald, Richard W. Meehan, Thomas P. Walsh.
Diocese of Rochester.—Revs. Walter B. Golden, Wm. Mulheron, Geo. J. Osborne, Hugh Rafferty.
Diocese of Boston.—Rev. John Murphy.
Diocese of Burlington.—Rev. John Michaud.
Diocese of Hartford.—Rev. John A. Mulcahy.
Diocese of Springfield.—Rev. James T. Canavan.
Diocese of Providence.—Rev. Thos. F. Clinton.

THE DIACONATE.

Diocese of New York.—Revs. Joseph C. Campbell, Daniel J. Corkery, John McQuirk, Anthony Molloy, James W. Power, James T. Westerman.
Diocese of Albany.—Revs. Patrick F. Beecham, Wm. A. Drum, Charles A. Reilly, James Renehan.

THE PRIESTHOOD.

Diocese of New York.—Revs. Patrick J. Brophy, James Flood, John J. Keoghan, John F. Lynch, Patrick Malone, John McQuirk, William J. O'Kelly.
Diocese of Albany.—Revs. John J. Cannon, Francis J. Maguire, Edward F. O'Connor, James Renehan.
Diocese of Boston.—Revs. Michael Clarke, Christopher McGrath.
Diocese of Springfield.—Revs. Charles E. Burke, John John B. Daly, Daniel H. O'Neill, Patrick B. Phelan.
Diocese of Providence.—Rev. William J. McCombe.
Diocese of Nashville, Tenn.—Rev. Michael J. McInerny.

Rev. Henry J. Gordon, Diocese of New York, being a few days under the required age, will be ordained next week.

RECAPITULATION.

Were ordained Priests	19
" Deacons	10
" Sub-Deacons	19
Were Promoted to Minor Orders	11
" Tonsure	21
Total	80
Whole number ordained	78

THE CHURCH IN IRELAND.

THE ROCK OF CASHEL.—We have already mentioned the bill introduced by Mr. Heron, to vest the Rock of Cashel and its historical monuments in trustees. The following is its text:

Whereas, It is expedient to vest in trustees the Rock of Cashel, for the purpose of the restoration of the Cathedral and the preservation of the historical ruins:

Be it enacted, by the Queen's most excellent Majesty, by and with the advice and consent of the Lords, spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

1. From and after the passing of this Act the Rock of Cashel, in the county of Tipperary, and the buildings and ruins thereon, shall vest in and belong to "The Trustees of the Rock of Cashel," constituted under this Act.

NAMES OF TRUSTEES TO FORM A CORPORATION.

2. The following persons, that is to say, Henry, Duke of Norfolk, the Most Rev. Patrick Leahy, Archbishop of Cashel; Ulick John, Marquess of Clanricarde; Rudolph William Basil, Earl of Denbigh; Arthur James, Earl of Fingall; George Arthur Hastings, Earl of Granard; Valentine Augustine, Earl of Kenmare; William Hale John Charles, Earl of Limerick; Thomas Arthur Joseph, Viscount Southwell; the Right Hon. William Monsell, M. P.; the Right Hon. Sir Coleman O'Loghlen, Bart., M.P.; the Right Hon. Wm. H. F. Cogan, M. P.; the Hon. Col. Charles White, M. P.; Sir John Esmonde, Bart., M. P.; Sir Vere de Vere, Bart.; Sir Dominic Corrigan, Bart., M. P.; Sir John Gray, M. P.; E. De la Poer, Esq., M. P.; Denis Caulfield Heron, Esq., M. P.; George Ryan, Esq.; E. J. Power Lawlor, Esq.; Thomas Lawlor, Esq.; James O'Brien, Esq.; Charles Bianconi, Esq.; James Scully, Esq., and their successors, shall form and constitute a body corporate and politic, having perpetual succession and a common seal, under the name of "The Trustees of the Rock of Cashel."

RESERVATION OF PRIVATE RIGHTS OF SEPULTURE AND OF PROPERTY.

3. All burial vaults, tombs, monuments, and private rights of sepulture on the Rock of Cashel, belonging to individuals, and all other private rights of property (if any) on the Rock of Cashel, belonging to individuals, are hereby saved and excepted out of the operation of this Act, as if this Act had not passed.

VACANCIES TO BE FILLED BY REMAINING TRUSTEES.

4. On a vacancy occurring amongst such Trustees, by death or resignation, the remaining Trustees, or a majority of them, may fill up the vacancy.

COMMENCEMENT OF THIS ACT.

5. This Act shall come into operation on the first day of October, A. D. 1872, and thereupon all the property in and rights over the Rock of Cashel, and the buildings or ruins thereon, now belonging to or possessed by the Commissioners of Church Temporalities in Ireland, or the Commissioners of Public Works in Ireland, shall cease and determine.

As we learn, by our latest mails, Mr. Heron's bill has been knocked on the head for this session. It came before the Standing Order Committee of the House of Commons on May 13th, but no one appeared to contest the Examiner's decision, that standing orders had not been complied with. The bill went by the board.

THE CHURCH IN FRANCE.

DIOCESE OF NANCY.

A WELL-DESERVED DECORATION.—The Pere Hippert, Superior of the Monks of St. John of God, Nancy, France, has just been created a knight of the Legion of Honor, in consequence of his noble charity in the hospital of that city, during the late war.

DIOCESE OF PARIS.

A SOLEMN TRUTH.—The Archbishop of Paris made the following remark the other day, to one of the French Ministers: "We hear a great deal about religious intolerance and persecution, but I think your excellency will agree with me that the intolerance and persecution of irreligion is far more terrible and bitter."

DISCOURSE OF THE HOLY FATHER.

THE following is a translation from the *Voce della Verita* of the reply of the Pope to the parishioners of the SS. Apostoli and SS. Vincenzo and Anastasio, which was mentioned in our Roman correspondent's letter last week:

Our Lord Jesus Christ, as the Curato degli Sant' Apostoli has told us, before leaving this world, consoled His disciples, who wished that He should never leave them, with the assurance that, unless He should depart, the Holy Ghost would not come to encourage and to strengthen them. But, at the same time, He gave them the assurance that the Divine Spirit should come to convince the ungodly world of their sin of unbelief, as Jesus Christ Himself had taught and declared. That sin is one which, at the present time, deluges certain parts, and those the most exalted of the human family in all countries of the world. Infidelity reigns and proudly stalks on all the thoroughfares of this earth, and thinks itself triumphant for ever. It is mistaken, for God still exists; although He clothe Himself with clouds and thick darkness, yet is His throne upheld by justice and by power.

What is the meaning of God being clothed with clouds and thick darkness? It expresses the mysteries which proceed from Him, and which we are obliged to believe when we submit our understanding to the faith of Jesus Christ. But the wicked make pretense of having established the false, the hellish principle, of believing nothing but what the reason is able to comprehend.

Fools! the very bread they put into their mouths to support their animal life—whence comes it? Is it not made from the flour produced from the grain which grows upon the stalk that again sprang from a small grain which had struck root into the earth?

How did that take place? They do not know; they will tell us it is one of nature's mysteries. Nature has a great many such mysteries. They will believe in them, and yet they will not believe in the sublime mysteries of the religion of Jesus Christ; and they mean to die freethinkers—that is, thinkers whom Satan has educated.

We have seen many such a death; in our day, the death of him who died abandoned, *derelictus in tabernaculo suo*, died without the presence of God and the Blessed Virgin, without the help of his angel guardian and patron saints, without the minister of God beside his bed of pain to help him in his last moments; no, he died committing his soul into the hands of Satan, to go and curse God to all eternity in the deepest abyss of hell.

And yet, we are told that the Church ought to bestow her prayers on such men, ought to honor them and give them all that belongs of right exclusively to her faithful ones who die in her bosom. Alas! the men that maintain this, who and what are they? They are, themselves, under the weight of God's anger.

"*Qui in sordibus est sordescat adhuc; qui nocet noceat adhuc.*" "He that is filthy, let him be filthy still; he that is guilty, let him be guilty still."

The worst punishment that Almighty God can inflict upon a soul is to allow it to harden under the weight of its own vices, until at length the soul itself dies to grace, and leaves the body, as the first infidels did who lived upon this earth.

While all these things are coming to pass, what will become of us, and how shall we stand in the sight of God?

Saint John anticipates this question; he puts into the mouth of the Almighty the following words: "*Ecce venio cito et reddam unicuique secundum opera ejus.*" "Behold, I come quickly, and I will render unto every man according to his works."

Let us put our trust in the mercy of God, who will punish the wicked; and let us hope that Jesus Christ, who has said, "Behold, I come quickly," will soon make us to hear, for our own consolation, those solemn words of His.

Woe unto them who put their trust in wickedness, who play with the Revolution and profess to be its masters. Sooner or later the Revolution shall overwhelm them with its whirlwind.

The late calamity at Naples, in our own neighborhood, may serve us as another example. A large number of persons had the imprudence to approach, heedlessly, to the devouring flame that was issuing with impetuosity from the mouths of the volcano, and a number of them became the victims of their misguided curiosity.

So is it with those who fraternize with the Revolution and with revolutionists, in the hope of ruling over the one and repressing the other. Fools! both of them shall be the prey of the devouring flames that encompass them.

O my Lord God! To Thee I recommend this people who are so devoted to Thee; who profess so great a respect for thy unworthy Vicar. To Thee do I recommend them, that the flames of the revolution may never terrify them nor ever be able to devour them. I beseech Thee, O my God, who holdest in thy hands the lot of all men, that thou wouldst punish the wicked and preserve the good, and encourage their leaders, so that they may remain constant and steadfast in their separation from a Government which is quite unworthy of their confidence.

(Here the august speaker was interrupted by expressions of sympathy and applause on the part of the audience.)

In vain do they hope that I will ever agree with it. May this people arrive safely—through the tempest which buffets them—at the haven by means of Thy good pleasure, to sing Hosannas of thanksgiving to Thee, O God of infinite goodness.

Once more, then, I call upon Thee, O my God; uphold the arms of Thy Vicar when he blesses this people now present, the people of Rome, and all the Catholics spread over the face of the earth. Thou who didst say that Thou must go away that Thou mightest send the Holy Ghost to us, send down that Holy Spirit that He may give us the gifts of strength, of counsel, of wisdom and all the virtues needful for us to fight the battles of the Lord, and to conquer our proud and headstrong foes.

Benedictio Dei Omnipotentis, etc.

Correspondence.

OUR ROMAN LETTER.

[SPECIAL CORRESPONDENCE OF THE GUARDIAN.]

ROME, May 25, 1872.

OF course, Spain is, at the present moment, attracting all the attention of the Catholic world, and, therefore, I will reveal to you some very important and uncommon information on the matter. You must know, first of all, that Don Carlos is the real and legitimate successor to the Spanish throne, for Isabella only reigned by force of a special law made on her account, in order that she might seat on the throne of Saint Ferdinand, and this to the evident injury of a third party, then living, viz: Don Carlos; and this just and Catholic cause is supported by the majority of the Spanish people. As a proof, it is enough to tell you that nearly all the clergy have been made to join this universal rising of the population. Up to the present moment, the rising has had to contend with great odds; for the foreigner, as King Amadeus is called, has sent all his troops to the North to quell this movement, and as a natural consequence, the Carlists have had a most difficult part to play. And the very fact that Amadeus is forcing into his army some forty thousand men is a clear proof that Don Carlos is, by no means, an ignorant or impotent enemy. However, Catholics over here are of opinion that this very want of success on the part of Don Carlos reveals the hand of Providence in the matter, and their line of argumentation is worth some consideration. Had the Catholic cause met with complete and immediate success, a far more dangerous enemy would have been left unvanquished, viz: the Red Republicans, or, to use the real application they deserve, the Socialists, and therefore the enemies of God and man. This party must be crushed ere the Catholic cause can be fully taken up, and eventually be the means of restoring to the successor of Saint Peter the patrimony that Christianity had endowed him with for his independence and freedom of action. Now this very socialistic party, thinking that the Catholic movement had been crushed, have naturally imagined that they could not wait for a more fitting opportunity of overthrowing Amadeus' government than the present, and so they are now mustering strong in the South. This, of course, (to follow my friend's line of argument) will distract the various and, as yet, united action of Amadeus' troops, intent only on destroying Don Carlos' party. This, too, is favoring the good cause most materially; for Amadeus can be said to be fighting the real enemies of Catholicism, and, at the same time, give breathing-time for the Catholics to concentrate their forces, and adopt a more uniform course of action. These are the hopes, and, perhaps, not wholly unfounded, that the poor, forlorn and despised Catholics wish to see realized, in order that this fearful persecution against whatever savors of Catholicism may soon come to an end, and see, once more, the Holy Father restored to his lawful and really necessary dominion in the Eternal City, where, through three hundred years of bloody persecution, we Catholics succeeded in placing Cæsar's imperial diadem on the chaste and peaceful brow of Peter's successors. That this is of absolute necessity you have only to read the barbarous acts of oppression, injustice and violent persecution that we Catholics are now suffering at the hands of our unjust oppressors. Last week, to mention one instance, the beautiful Church of "*Santa Croce*" had attracted the cupidity of the innovators. This is one of the most ancient churches in Rome, having been founded in the year 331, by the first Christian Emperor, Constantine; and it was here that his mother, S. Helena, deposited the true cross which she miraculously discovered on Mount Calvary, and where it is still kept as one of the most precious heirlooms of Christendom. Well, then, the Popes, in the course of time, gave to the charge of the historians this Basilica, and these monks built a most splendid convent, and commenced to put together books and rare manuscripts, so that in a short time one of the largest and richest collections of books was got together by the patient skill of this beautiful order. Now, however, the order has been issued from the sacrilegious usurper, at the Quirinal, to change the sacred dwellings of these religious into stables, partly to take in and house a regiment of cavalry, and partly to make accommodation for some five hundred mares of good breed, in order that the equine race may increase and multiply under the very shadow of the true cross. The smallest and the most inconvenient portion of this noble building has been allotted to the monks, in order that they may look after the Church and see that the books are not stolen. And now let me favor you with a few more instances of the usual acts of civility we meet with from the usurpers, in order that you may more fully understand why it is that all eyes are now turned toward Spain, where, at present, the first glimpse of hope of salvation shows itself for us persecuted Catholics. In the street Sinibaldi, a pious old man is trimming a lamp before a little image of Our Blessed Lady, when a dastardly Piedmontese, taken by Satanic hatred, attacks and beats, in the most cruel manner, this devout Catholic, that is only guilty of honoring the Mother of God. The severe wounds this poor man of sixty years of age has received in his head make it a matter of uncertainty whether he will ever survive this ferocious attack. Another victim to be recorded is in the person of a common country woman that carried a ribbon of the Pope's colors. When this poor woman got to "*Via dell Orso*," opposite to a blacksmith's, she was asked if she belonged to the Pope's party. Her only answer was, that it would have been a good thing if Victor Emmanuel had imitated the Pope in the light taxation of his people. This was enough. A crowd got round her, and the police made a prisoner of her. And as a faithful chronicler, I will relate another instance of the absolute necessity why the Pope should be restored to his proper place, in Rome. Last Sunday, as a famous preacher was walking to the Church of the Minerva, for the Month of Mary, a blackguard fell upon him, and first struck him in the face, and then pulled out a big knife in order to dispatch his victim. Fortunately, the poor priest was able, by the help of his walking-stick, to keep him at bay till assistance liberated him from the savage cruelty and demon-like ferocity of this follower of Victor Emmanuel.

And now let me turn your attention to something of a better nature. The Holy Father, two days ago, was considerably surprised on receiving a petition from an employé of Victor Emmanuel's Government showing forth, in the most pathetic manner, the utter state of destitution that he and his family were reduced to by the miserable pay he was receiving. It is needless to state that the venerable Pontiff, though robbed and imprisoned by Victor Emmanuel, assisted, in the most liberal manner, this servant of his persecutor.

Last Monday, 13th instant, Pius IX completed his eighty years. I am glad to say that Catholics, in this country, kept this little family feast in a most praiseworthy manner. There was hardly a town where something unusual was not done to commemorate the event—either in the shape of public prayers or collections, or out-door rejoicings. In Florence, for instance, there was a splendid religious ceremony in the church of San Gaetano, where all the best families in the place assembled, and where a very large collection was made for His Holiness.

No good news from Prussia. Cardinal Hohenloe, as far as we can tell, seems very much inclined to assume the new post the Emperor William has conferred upon him. I need hardly say that the Pope has refused, point-black, the newly appointed Ambassador. Neither is it in the power of Pius IX to allow the Cardinal to become an Ambassador. It is an affair that has been long ago settled in a council where Cardinals were forbidden to assume any such posts; and famous Leo X, later on, confirmed this decree. I am told, on very good authority, that an order will soon be made out to call upon Cardinal Hohenloe to return to the Vatican, where his Holiness wishes him to remain for some time.

I will now conclude by saying a few words more about Spain. Not an hour since, I had occasion to speak with a person from Spain, well informed on every matter concerning his own country, and I will heartily give you the benefit of whatever information he imparted to me. In Catalogna, Don Carlos has about 20,000 followers. Another party of the same are organizing themselves between Cadelso and Navalcarneno, not far from Madrid. With regard to the many who have surrendered to the troops of Amadeus, you must know how the matter really stands. After Don Carlos published his proclamations, (wonderful productions of masterly oratory) nearly every village rose up in arms, and, in many places, even the women and old men went up to the mountains to get a sight of the Catholic Monarch. Now, Don Carlos has had all these people sent back, and many others who either are unable, or it was thought more prudent not to take them into active service. And these are the people whose submission to Amadeus, government has been trumpeted forth to the favor of the world. I am told, also, that the usurper is sending, from the Eternal City, large sums of money to his son in order to quell the rising. This, too, if true, only proves, more clearly than ever, that Victor Emmanuel foresees the last consequences of the present movement in Spain.

Let us sincerely pray (and no end of people are praying over her) that God will deign to have mercy upon us Catholics, for it is wholly impossible that the Holy Father can remain much longer—with safety to his own person—in the Vatican. Violence, impiety, corruption and satanic hatred of our Holy Religion have usurped the place of the Just One, and, if they can, they will work fearful destruction amongst Catholicism—though their idea is final, total destruction of Christianity.

ON the 15th of April the unhappy Dr. Dollinger celebrated the fiftieth anniversary of his consecration as a priest. The King of Bavaria sent him the Order of Ludwig, and a letter by his own hand, praising Dollinger's life-long conscientiousness in the faith fulfillment of his duties, and wishing that "God may still preserve him for a long time in his physical and mental vigor."

IMPERIAL MUNIFICENCE.—The Emperor of Germany has presented the Catholic Cathedral at Cologne with two hundred thousand pounds of gun-metal, from which an enormous bell is to be manufactured.

PHASES OF ANGLICAN FAITH.

On the occasion of the laying of the "memorial stone" of a Wesleyan Chapel at Hampstead, England, recently, a good deal of coqueting took place between Anglicans and Dissenters, much to the scandal of "T. F.," who writes indignantly, to the *Church Herald*, that he was

very much struck with the extreme bitterness with which all the speakers attacked the Catholic Church, and the English Church in particular, and at the unbounded praise that was bestowed upon the denominations in general.

"T. F." takes great offense at the assertion of Dr. George Osborne, (who wore a black silk biretta)

that all sects were Established Churches, and that the Church of England was only one of them. Mr. Prest, one of Wesley's trustees, gravely assured the meeting that the Apostles never had any successors. This was received with great applause.

Sir Francis Lycett, we are told, classified Ritualism and infidelity as the common enemies of Methodism. The Vicar of St. Stephen's (Rev. J. Kirkman) congratulated the meeting on the erection of the new chapel, and said it would make the seventh sect in Hampstead, to all of whom he wished God-speed; and, in compliment to the eloquence of a "dear dissenting brother," he somewhat profanely said, "Thou almost persuadest me to be a Methodist!" Amongst all these differing but complaisant sectarians there was one common object of abuse—of course, the Church of Rome. But who is to say of what denomination is an assemblage of such incongruous elements as those mentioned above?

CHARITY OF THE HOLY FATHER.—The following instance will clearly show the never-failing generosity of the Holy Father toward the poor. Pius IX having lately given orders to distribute a large sum of money to the poor, a prelate begged of him to consider the wretched condition of the money box. His Holiness replied, with a smile: "Are not the little birds fed by the Lord? Do you think He will not provide His Vicar with the means to relieve those who are in need and distress? Believe me, if the Almighty inspires in the Faithful the desire of sending me their presents, it is because He knows what use I make of them. As for myself, I need but little; but after the love of Catholics from whom I daily experience so many proofs of affection, my only joy and consolation consist in giving alms. It is owing to this that I am able to endure and support, with such patience, my old age, as well as my manifold crosses and afflictions."

RECENT accounts from Spain describe a revival of the ancient Spanish costume. The large combs, which had almost entirely disappeared, now (says a correspondent of the *Temps*) adorn many heads among the *bourgeoisie*, but especially among the aristocracy. Dresses have grown shorter. This return to national fashions is a purely political manifestation. In ministerial circles, and at Court, a crusade is being carried on against the comb and the short skirt; but the parties which have coalesced, true to their watchword of "*fuera el estrangero*," oblige their wives to assume the dress of their grandmothers, as a protest against the intruders who invade the sacred soil of the Castiles. The ladies of the coalition are not slow to take part in this manifestation, knowing how becoming the national costume is to their style of beauty.

THE Ameer of Afghanistan, a man of real though semi-lunatic genius, has addressed a letter of regret for Lord Mayo's death to the acting Viceroy, Lord Napier, which contains a remarkable expression of the great subthought of Asia—the permanent hostility of Fate to man. Fate is resistless, but malicious. After stating that he had an intention of going to England with Lord Mayo, he says: "Before the eternally predestined decrees, however, men must bow in silence. A crooked and perverse fate always interferes to prevent the successful attainment, by any human being, of his most cherished desires."

NOT only Santa Croce, but likewise the Catacombs are threatened with expropriation by the Italian Government. A commission has lately been appointed to examine into the state of the latter; but, as it is likely they can not be turned to any account, the commission may, it is hoped, decide that they are to remain in the hands of their present possessors. The fate of the venerable sanctuary of Santa Croce is unknown, and there are many rumors afloat as to its ultimate destiny.

TWO drawings by Raphael were bequeathed, in 1870, by the late M. J. Canonge, to the Louvre. They are in red, and represent Psyche and Jupiter kissing Cupid. The subjects seem to indicate that the drawings were prepared for the series of wall-paintings commonly called "The History of Cupid and Psyche," in the Farnesina. These works have been placed in the Salle Louis XIV of the gallery of drawings, Louvre.

VISCONTI VENOSTA is now writing an encyclical to the European diplomatists, to explain his reasons for suppressing the faculty of theology. He wishes to demonstrate that, notwithstanding this suppression, he still continues to grant the fullest liberty to the Church. Even the assassin, when he kills a man, only frees him; he sets the soul free from the body.

A LADY recently asked a distinguished member of the French Academy of Sciences, "What is the use of being an academician if you can't tell what comets are made of?" To which the learned man replied, "Madame, that I may be able to say I don't know."

The Catholic Guardian.

F. DILLON EAGAN, Proprietor and Editor.
H. GERALDE, Associate Editor.

"WHOSOEVER WILL BE SAVED, BEFORE ALL THINGS IT IS NECESSARY THAT HE HOLD THE CATHOLIC FAITH, WHICH FAITH, EXCEPT EVERY ONE DOTH HOLD ENTIRE AND INVIOLATE, WITHOUT DOUBT HE SHALL PERISH EVERLASTINGLY. THIS IS THE CATHOLIC FAITH WHICH EXCEPT EVERY ONE BELIEVES FAITHFULLY AND STEADFASTLY, HE CANNOT BE SAVED."—Creed of St. Athanasius.

CALENDAR FOR THE WEEK.

Day of Month	Day of Week.	JUNE.	Color.	Office.
16	Su	4th Sunday after Pentecost. St. John Francis Regis, C. 9 less. com. of Sund. in L. and M. Vesp. from ch. of foll. com. of prec. and Sund.	W.	d.
17	Mo	(*Creation of Pius IX.*) St. Norbertus, B.C. (6th). In 2 Vesp. com. of foll. and SS. Mark and Comp., M.	W.	d.
18	Tu	St. Ubaldus, B. C. (May 16). 9 less. and com. of SS. Mark and Comp. in L. and M. Vesp. of foll. com. prec. and SS. Gervasius and Protasius, M.	W.	s. d.
19	We	St. Juliana Falconieri, V. Com. of SS. Gervasius and Protasius, M., in L. and M. In 2 Vesp. com. of foll. and St. Silverius, P. M.	W.	d.
20	Th	St, Bernardine of Sienne, C. 9 less. com. of St. Silverius, P. M., in L. and M. Vesp. of foll. com of prec.	W.	s. d.
21	Fr	(*Coronation of Pius IX.*) St. Aloysius Gonzaga, C. In 2 Vesp. com. of foll. and St. Paulinus, B. C.	W.	d.
22	Sa	(*Vigil of St, John Baptist.*) In L. and M. Vesp. of Sund.	W.	fer.

THE VOICE OF THE HOLY FATHER.

"PROVIDENCE SEEMS TO HAVE GIVEN, IN OUR DAY, A GREAT MISSION TO THE CATHOLIC PRESS. IT IS FOR IT TO PRESERVE THE PRINCIPLES OF ORDER AND OF FAITH, WHERE THEY STILL PREVAIL, AND TO PROPAGATE THEM WHERE IMPIETY AND COLD INDIFFERENCE HAVE CAUSED THEM TO BE FORGOTTEN."—*Letter of Pope Pius IX, in* 1851.

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with spirit and possessed of sufficient learning, are laboring and publishing books and journals for the defense and propagation of Catholic doctrine."—*Encyclical of Pope Pius IX, in* 1853.

"Leave nothing untried by which our holy religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path."—*Letter from Pope Pius IX, to the Prelates of the United States, in* 1855.

SATURDAY, JUNE 15, 1872.

CARD FROM THE ARCHBISHOP.

THE CENTRAL SCHOOL OF THE CHRISTIAN BROTHERS.

Our efforts, so far, in behalf of the Large Central School for our dear boys, have been crowned with the most signal success. The generosity of the majority of those on whom we have called, has enabled us to buy and pay for the lot. We are now about to build, and exhort all to help in the great, good work. The collections will go on in all the parishes at once.

✠ JOSEPH SADOC ALEMANY,
ARCHBISHOP OF SAN FRANCISCO.

FLIGHTS OF FANTASTIC FICTION AND FANATICAL FRENZY.

THERE is something cool, if not refreshing, in the tone assumed by certain contemporaries in regard to the difficulties of the hour in Europe. No matter what the subject may be—whether a note of Cardinal Antonelli, a speech of Prince Bismarck, the most recent *coup d' etat* in France, the latest phase of Muscovite diplomacy in Asia, or the most recent *pronunciamiento* beyond the Pyrenees—the assurance of a section of the American press is never at fault. If an affectation of omniscience upon every subject—from theology and metaphysics to international law and political economy—is the weak point of American journalism, coarseness and jaunty insolence not unfrequently constitute the sole literary capital of certain self-styled leaders of public opinion. The vulgar impudence and blatant blather of journalistic *sang froid ex cathedra* are not a whit less disgusting than the supercilious airs of that *sangre azul*—a pet phrase, by the way—whereof we hear so much from writers whose Spanish vocabulary is somewhat limited.

The *Alta*, some days ago, in the course of a long article on Reconstruction in France, observed:

One vigorous and popular son of Louis Philippe, had such an one existed, or his grandson, the Count de Paris, might have seized power amid the confusion following war with a foreign enemy, and civil strife which succeeded that. Or the old Legitimists, had not their acknowledged head been a bigoted ass, could have supplanted the tri-color with the *fleur de lis*. But, luckily, there was not a man among all the pretenders equal to the occasion. And so, with a large majority of Monarchists in the Assembly, France has been sailing along under a Republican form of Government. A Monarchist, as President, is administering a Republic.

The weapon of the *Alta*, if not damascened, or wreathed with myrtle, rends, bluntly enough, the veil that has hitherto hid from public view the short-comings of the House of Orleans. In Europe, it has long been the general impression that the sons of Louis Philippe are men of very great abilities. The Duke de Nemours is an eminent political economist; the Prince de Joinville, a skillful naval officer, and the Duke d' Aumale—whatever the *Alta* may think—has impressed the publicists of the *Revue des Deux Mondes*, the *Edinburgh Review* and the *London Times*—to whose columns he has, during many years, been a paid contributor—with the doubtless erroneous idea that he is not only an eminent man of letters, but a statesman of first-class abilities. The Duke de Montpensier, again, the youngest son of the Monarch of the Barricades, has, heretofore, been regarded as an artillery officer of distinguished scientific attainments, and a very acute political leader. That the Duke, whose wife is the Infanta Louisa Fernanda, sister of the ex-Queen Isabella, was especially dreaded by Marshal Prim—who preferred a weak puppet for the regal role, like that Prince of *fantoccini*, Don Amadeo—is matter of notoriety in Spain. The truth is—and this is just what the *Alta* and its school of paltry philosophers and semi-infidels peculators in politics can not understand—the Princes of the House of Orleans, as practical Catholics, are men of honor and sound morality. Unlike the ex-Emperor and his cousin, they are not desperate adventurers and reckless libertines, whose principles of statecraft have been imbibed, from an early age, in Masonic lodges and the dens and caverns of secret societies inspired by Satan and ruled by Apostles of Petroleum and the Dagger. That Henry V—better known as the Duke de Bordeaux, or Count de Chambord—is, in the words of the *Alta*, "a bigoted ass," because he, too, like his cousins, *has a conscience*, the noble, self-denying career of that high-minded Catholic Prince, would, by no means, lead people free, of course, from petty malignity and an unnatural craving for clap-trap sensationalism at any cost, to infer.

The principal causes of French disaster—the *Alta's* exalted flights of fantastic fiction and fanatical frenzy to the contrary notwithstanding—have been truly indicated by *Le Monde*, of Paris, a Catholic journal, in a number received by the last mail from Europe. In commenting on the Duke Audiffret-Pasquier's recent speech in the French Assembly on the administrative and financial disorders—the result of pinchbeck semi-Infidel Cæsarism—which preceded, accompanied, and followed the Franco-Prussian struggle, the *Monde* contends, and, as we think, truly, that it is impossible to explain so many signal defeats by the mere incapacity of French Generals, several of whom—as in the instance of Marshal McMahon, Duke of Magenta—had, on many a hard-fought field, displayed great ability. But there were no arms in the arsenals, and the fortresses were not in a state of defense. France, it seems from the statement in the *Monde*, had only two thousand cannons, while she thought she had ten thousand; the soldiers had no ammunition; and, during this time, the Administration, instead of making up for the insufficiency by greater activity, continued its shameful course. It passed contracts with adventurers who gained fifty per cent., who disarmed, by gifts, the vigilance of those whose duty it was to control them, and raised the price of supplies, thus ruining the Treasury; and yet the supplies which they delivered were utterly unserviceable. The *Monde* styles the *expose* of Imperial as well Republican shortcomings "a Platonic satisfaction for reverses," but maintains that, in all probability, it will cure nothing. In the language of the *Monde*:

France will have had the consolation of saying that it is bureaucracy that has ruined her, just as a sick man, after the doctor's visit, has the advantage of knowing what his illness is; then bureaucracy will continue its work; it has already resumed it with the same men, with the exception of some persons who, being too much compromised, were cast overboard and offered as victims to the public conscience. * * * * The Ministers of the Empire will pay, with loss of honor, for having tolerated these faults. They are, however, far from being the only guilty persons. The Parliamentary *régime*, whose advantages are now commended, has the disadvantage of absorbing Ministers in politics, and making them forget business. While they are speaking and preparing speeches they can not superintend their underlings. * * *

Finally, this much-blamed bureaucracy is on the level of public opinion. The functionaries come from and return to the people, whose principles and manners they have. They are the fruit of that system of education from which all moral and religious instruction is eliminated. They know how to read, write and count; but they have not been taught the rest.

Aye, there's the rub. France, whose disasters on the battle-field were caused by "that system of education from which all moral and religious instruction is eliminated," still suffers under the Republic, at peace, and, we sadly fear, is destined to know misery still more keen, should she fail to recognize her duties as a great Catholic power.

THE GLORY OF TWO RELIGIOUS ORDERS.

AN esteemed correspondent, who states that he has read with pleasure Father Burke's lecture on Christian Art, as well as the interesting sketches of Sister Plautilla Nelli and her pupils, published in THE GUARDIAN, wants to know whether "any Religious Order in the Church, save that of St. Dominic, has produced great artists." In reply, we beg leave to state that Father Pozzi, of the Society of Jesus, rivaled his countryman, Fra Angelico, of the Order of Preachers, as a great painter. It was a son of St. Ignatius, we are told, that devised plans for sustaining the dome of St. Peter's, when it threatened to crush its massive supports. In China, we read with astonishment, the Fathers of the Society of Jesus became watchmakers, as well as mandarins; in Thibet, astronomers; in Canada, teachers of husbandry and mechanics; and in their missions through Greece, Asia Minor, and the islands of the Archipelago, botanists and mineralogists. On the emerald *llanos* and undulating savannas of South America, washed by the waves of the mighty Silver River, the Jesuit Fathers taught the theory and practice of civil architecture, and, in fact, all the arts and trades of civilized life. In Paraguay—which, from a wilderness, they converted into a garden of delight—we learn, on the authority of an eminent historian, that the sons of the crippled hero of Pampeluna "could have decidedly spurned the mandate of the Escurial, backed by an army of sixty thousand Indians, devoted to their spiritual and temporal benefactors, taught the tactics of Europe, and possessing, in 1750, a well-appointed train of artillery. That portion of South America has since relapsed into barbarism; and the results of their withdrawal from the interior of that peninsula have fully justified the opinion of Muratori, in his celebrated work on Paraguay, *Il Christianesimo Felice*."

Readers of THE GUARDIAN will remember with what serene courage and holy fortitude the Dominican Fathers of Arcueil submitted to martyrdom during the massacres at Paris, in 1871, under the *régime* of the Commune. In 1834, fourteen Jesuit Fathers, like the Dominican martyrs, eminent for zeal and learning and holiness of life, were massacred at Madrid in the hall of their college of San Isidoro. The sons of St. Ignatius and of St. Dominic were alike the innocent victims of a brutal populace, drunk with hellish passions. If the monsters of the Reign of Terror, during 1871, in the capital of France, are branded with indelible shame and infamy for all time, the authors of the hideous massacre that cast its bloody shadow, years before, at Madrid, are not less execrable. St. Ignatius, like St. Dominic, was a native of Spain. The holy founder of the Order of Preachers appeared at an epoch when the Church was beset by innumerable enemies. He lived to crush the heresy of the Albigenses, and to free Christendom from Manicheism. At a later period, GOD, "Who is wonderful in His Saints," raised up the holy founder of the Society of Jesus, to resist the subversive doctrines of Luther. How St. Ignatius accomplished his sublime mission, history attests. Perhaps the most glorious of the Saint's associates and followers were of Spanish birth—St. Francis Xavier, in the Indies; St. Francis Borgia, in Spain and Italy; Bobadilla in Germany; Gaspar Nunez, in Egypt; Alfonso Salmeron, in Ireland; Lainez, at the Council of Trent. And the brightest name in the splendid historical literature of Spain is that of Father Mariana, of the Society of Jesus.

NATIONAL SCHOOLS OF MUSIC.

IT strikes us as somewhat singular that the Very Rev. Father Burke—if we may trust the report in the New York papers, of his recent lecture upon the Irish bards—should have declared that, in music, "England is supposed to supersede Italy, and, perhaps, to equal Germany." The truth is—with all deference to the opinion of the distinguished Dominican Father—that, whereas England has no national music at all, Italy, richly dowered with the fatal gift of beauty, and glowing with surpassing resplendence in immortal song, as well as noble achievement in the sister arts of painting and sculpture, has, during some centuries, been the *nutrix*, so to speak, of music. If Germany has, in modern times, produced Weber, Mendelssohn, and Meyerbeer, Italy has, within the same period, given to the world Rossini, Bellini, Mercadante, and Verdi. Rossini, indeed, remains the *facile princeps* of his enchanting art. The great Italian master—as superior to his German rivals in operatic music as Canova was superior to the Danish sculptor, Thorswaldsen—is still the King of Melody, in the effulgence of whose genius the pretensions of his contemporaries in the realms of song fade, flicker, and wax dim.

The genius of the Irish composers, Balfe and Wallace, alone redeems the music of England from mediocrity. A native of Dublin, and educated, from a very early age, in Italy, Balfe composed many operas of signal merit, which still maintain their popularity in London, Paris, Milan, Naples, Madrid, Berlin, Dresden, and Vienna. When his genius was recognized in every European capital, England, in whose opera-houses his earliest works were produced, on his return from Italy, claimed him, to be sure, as an "English" composer, just as that somewhat selfish power has claimed every illustrious Irishman, from the Duke of Wellington and Brinsley Sheridan to Balfe's professional contemporary, Vincent Wallace—a native of Limerick, and the great painter, Maclise—a native of Cork. Balfe's eldest daughter became the wife of the Duke de Frias, a grandee of the first class in Spain, where his genius was thoroughly appreciated. Decorated by well-nigh all the crowned heads of Europe, the eminent Irish Catholic composer received no honors from his sovereign, Queen Victoria, while knightly rank was conferred by the same monarch on naturalized subjects of the British Crown, like Sir Michael Costa and Sir Jules Benedict. After the same regal Britannic fashion, the claims of Vincent Wallace, the composer of operas of world-wide fame, like *Lurline*—the most popular work, of its class, in Germany—and *Maritana*, were slighted. Maclise—the greatest painter of his time, and the friend and countryman of both composers—whose frescoes adorn the walls of the Houses of Parliament, and whose canvas illumines the stately halls of Windsor and many a baronial castle, declined the proffered honors of the British Crown. Strangely enough, Father Burke, in his eloquent recapitulation of the musical glories of Ireland, is altogether silent in regard to the genius of Balfe and Wallace, while disposed, as it seems to us, to overrate the musical claims of England. Nor does he refer to the fact that, while many an old lyrical master-piece of French and Italian creations glistens with Irish melody, the most popular opera of the modern German school owes all its fame to a single Irish air.

Apart from his merits as a distinguished composer—the rival of Auber, the chief of the French school of music, Herold and Adolphe Adam—Balfe, to his honor be it said, was a practical Catholic, whose services were always at the disposal, as a labor of love, of the Catholic clergy in London, during his residence in the British metropolis. When conductor of her Britannic Majesty's theatre—the most magnificent in the world—Balfe was at all times willing to assist gratuitously, in conjunction with the artistes of that establishment—the most eminent French, Italian, and German vocalists—in the choirs of Catholic churches. And thus, as the acknowledged chief of the musical profession in England, he vindicated his birthright as an Irish Catholic.

THE CARLIST AND SAVOYARD CONFLICT.

ALTHOUGH the extracts from Spanish journals, which we print in another column, denote that the Catholic cause is still formidable in Catalonia—the foremost Province of the Iberian Peninsula—as well as in Tarragona, Biscay, Guipuzcoa, Alava, Leon, and Aragon, the very latest intelligence, by mail from Europe, indicates the collapse of the movement in Navarre, led by Don Carlos in person. The paralysis of the Catholic King's Navarrese campaign is ascribed to the treachery of General Rada, the Carlist Commander-in-Chief. Since the treason of "Cava's traitor sire," in the Southern Provinces of the Peninsula, no similar crime has stained the annals of Spain. We give some brief details of the unhappy *contretemps* on our first page.

Some idea of the infernal terrorism of the Savoyard faction may be formed from the fact that *no quarter was given to the priests found among the Carlist forces*. In Spain, as in Italy, the watchword of the robber-dynasty of Savoy seems to be VÆ VICTIS ECCLESIÆ!

Yet, among the Celts of Spain, Catholicity, vindicated by the priesthood of God, will outlast Satanic savagery, just as the same holy cause, among the Celts of Ireland, has, under the guardianship of the Church, survived the penal code and the merciless atrocities of the Tudors and the House of Brunswick.

WE gladly transfer to our columns the following from the Boston *Pilot*, in regard to a citizen who returned to this city on the 11th instant, after a prolonged sojourn in Europe, whose name is a household word in California, and of whom it may be said,

"Semper honos nomenque suum laudesque manebunt."

Count D. J. Oliver, who is so distinguished on both sides of the Atlantic for his generosity and devotion to the Church and the Holy See, arrived in New York last week. This gentleman has been honored by the Sovereign Pontiff with marks of high consideration, having been created a Knight of the Order of St. Gregory, and, later still, a Count. In a letter to one of our editors, Count Oliver, speaking of a late interview with the Sovereign-Pontiff, says: "The Holy Father looked better, younger, and healthier than he has looked for years." This will be grateful news to the Catholics of America. Count Oliver returns to San Francisco, with his son; his daughters are to be placed at an educational institution in the neighborhood of New York.

Reviews.

EL DIAMANTE DEL CATOLICO. New York: T. W. Strong. For sale by H. C. Bateman, Catholic bookseller, 208 Kearny Street, corner of Sutter Street, San Francisco.

If the stately, sonorous language of Castile, according to that master of many tongues, the Emperor Charles V, is—above all human speech—the language of GOD, its wondrous dignity, grandeur, and solemn music are assuredly most visible in appeals to His most infinite goodness and most amiable perfections. It is, indeed, in the prayers of the Church that the noblest offspring of the majestic Latin asserts its beauty and power, and touches the soul of man like the swell of a mighty organ. Here we have a model prayer-book, designed for the use of the Spanish population in the United States, containing all the devotions of the Church, the Canonical Hours, the Ordinary of Holy Mass, the Offices of Holy Week, Exercises for Confession and Communion, Reflections for every day in the month, Visits to the Most Holy Sacrament, the Passion of our Lord Jesus Christ, the Seven Dolors of our Blessed Lady and St. Joseph, and the Office of the Holy Rosary. What very much adds to the value of the book is a collection of salutary maxims for the conduct of a Spiritual Life, culled from Holy Scripture and the works of St. Teresa, and of other Saints. The work is tastefully printed, and is published with the approbation of His Grace the Most Rev. Archbishop of San Francisco.

As THE GUARDIAN has, we are happy to say, many friends and subscribers in the Hispano-American element, we beg leave to urge upon their notice the claims of *El Diamante del Catolico*, one of the very best books of Catholic devotion published in the Spanish language.

THE CATHOLIC RECORD FOR JUNE. Philadelphia: Hard & Mahony.

The contents of the current number of this excellent periodical are: "The Victory of the Future;" "Happiness;" "Summer;" "Alone in the World, or the Cross before the Crown;" "Life;" "Refutation of Calumnies on Catholic Civilization;" "Curiosities of China;" "Our Nineteenth Century and its Religion;" "The Wants of the Present Age in Regard to Education;" "The Triumph of Grace;" "The Princess Gallitzin, Mother of Rev. D. Gallitzin, Missionary in Pennsylvania;" "Protestant Devotion to Relics;" and critical articles on Current Literature. We congratulate Messrs. Hardy & Mahony on the success of their enterprise.

THE OWL FOR JUNE. Santa Clara: College Press.

On the principle, perhaps, that "a fellow-feeling makes us wondrous kind," we cordially greet the pleasant Magazine before us, devoted to mental improvement, and edited by the boys of Santa Clara College. Unlike its famous London namesake, projected by Mr. Oliphant, who became a member, some time ago, of a community of "peculiar people" on the beautiful shores of Lake Erie, the Santa Clara *Owl* avoids personalities, and is thoroughly gentlemanly in tone and purpose. *Quonam suo fato* is it, however, that Mr. J. T. Malone, in his well-written paper on Irish Eloquence, has made no mention of that greatest of Irish orators, Richard Brinsley Sheridan? Again, Mr. Malone says nothing of Lord Plunket, deemed by Lord Brougham the most distinguished speaker in the House of Lords, or of George Canning, some time Prime Minister of England, who, in a letter to Sir Walter Scott, during the tour of the author of *Waverly* in Ireland, proudly boasted of his Irish origin. The contents of the Magazine are very creditable, indeed, to the young gentlemen of the College, under the management of the Society of Jesus.

GENEVIEVE. New York: The Catholic Publication Society. For sale by H. C. Bateman, Catholic bookseller, 208 Kearny Street, corner of Sutter Street, San Francisco.

The well-printed *novelette* before us is "a tale of antiquity, showing the wonderful ways of Providence in the protection of innocence," and is from the pen of that excellent friend and annalist of childhood, the Rev. Canon Schmid, whose charming *Novelli Morali*, in their original German dress, are the delight of Catholic circles, from the Rhine and the Mosel to the Danube. *Genevieve*, though a *Tale of Antiquity*, is not, in Lord Macaulay's words, "a mere antique, but full of life and youthful vigor," and would, therefore, be adapted for presentation to a little boy or girl whose good conduct merited reward. The charming German story has, in its English version, to our own knowledge, brought tears to eyes in America, beautiful as those that have read it on the banks of the blue Mosel and the abounding Rhine—tears not all "idle," rising "from the depths of some divine despair," as Tennyson sings, but that fullness of the heart and eyes which is to youthful innocence what dew is to the flower.

THE DUTIES OF YOUNG MEN. New York: D. & J. Sadlier & Co.

This work, translated from the Italian of Silvio Pellico, is a simple enumeration of the duties which man encounters *pendant sa vie*. The good Italian's work is enriched with selections from Father Lacordaire's Letters to Young Men. The work is admirably got up.

THE VIRTUES AND DEFECTS OF A YOUNG GIRL. By a Chaplain. New York: D. & J. Sadlier & Co.

Catholics would do well to read the work before us, written by a priest in France, and recommended as being very useful, especially to mothers and devout schoolmistresses, by Mgr. the Archbishop of Avignon. The work, we are informed in the Introduction, is not intended to form a mere reading book, but is so arranged as to afford subjects for meditation. Like Messrs. Sadlier's publications, for the most part, it is beautifully printed on fine paper. It should be a *vade mecum* in every Catholic family.

THE MESSENGER OF THE SACRED HEART OF JESUS, for June. Baltimore: John Murphy & Co.

The Association of the Apostleship of Prayer, of which the *Messenger* is the recognized organ, has been sanctioned by the Holy Father, and enriched by his Holiness with many precious indulgences. Last week we gave an admirable article from the current number of the *Messenger*, on "Remembrance for the Living and Prryer for the Dead." We heartily commend the periodical in question to the perusal of Catholics in California.

THE YOUNG CRUSADER FOR JUNE. Boston: Office, 12 West Street.

This Catholic monthly magazine, now in its fourth year, is what it professes to be, full of choice reading and tastefully illustrated. Though generally interesting to all, it is especially adapted for the perusal of the young. How the proprietor of the *Crusader* can supply *thirty-two large double-column pages every month, for one dollar a year*, fairly puzzles us. This admirable periodical is edited by the Rev. William Byrne, Chancellor of the Diocese of Boston. Every Catholic family in California should take a copy. *I macte virtute!*

THE FOURFOLD SOVEREIGNTY OF GOD. By Henry Edward, Archbishop of Westminster. Boston: Patrick Donahoe. For sale by Michael Flood, Market Street, San Francisco.

[FIRST NOTICE.]

These four Lectures, we are told, are intended to complete the outline of the subject of those on the Four Great Evils of the Day, already noticed at some length in THE GUARDIAN. In speaking of the latter, Archbishop Manning says he was constantly aware that the positive truths ought to have been first stated, and that the Sovereignty of God must be understood before the Revolt of Man can be measured. In Archbishop Manning's first lecture we read:

Plato stands at the head of all the intellects of the ancient world for culture and lofty speculation. In him, I may say, the speculative intellect of the order of nature culminated; and in him, above all, we see a Theism which, for purity and truth, approaches nearest to the theology of Israel. In like manner, Aristotle, for subtlety and dialectical precision, stands alone among the intellects of antiquity; and in him we find the purest and truest morality the world without revelation has ever known. The ethics of Aristotle remain to this day as the basis on which the moral theolgy of Christendom reposes. It is a pure and accurate delineation of the morals of mankind, known by the light of nature; and St. Thomas builds upon it as a a sure foundation. The world, therefore, bears testimony to this, that in proportion as the intellect of man approaches the knowledge of God and of self, it is dignified, and its mental and moral faculties are strengthened and expanded toward their perfection.

The same truth is still more manifest in the Christian world. The intellectual history of the modern world is to be found written in the history of Christianity. The intellectual powers of mankind are to be found in their highest perfection in Christendom. It is no objection whatsoever for men of the present day, who believe nothing, and who profess to have rejected even the existence of God, to say, "Look at our men of science—are they, in intellectual dignity or power, inferior to those whom you call your doctors?" The answer is this: Their intellectual dignity is derived from the culture of the Christian world. They would never be what they are if they had not been nurtured and ripened upon that same mystical vine from which they have fallen. They retain, after their fall, the savor and the quality of the tree from which they fell. But can they reproduce it? Let them, and how long will they transmit it? Those who have fallen from the knowledge of God, and of His revelation, have fallen from the tradition of intellectual culture. "If any one abide not in Me, he shall be cast forth as a branch, and shall wither." (St. John, xv. 6.) This is true, both spiritually and intellectually. The intellectual standard of skeptics and infidels has no perpetuity. They die out as individuals, and their few disciples are scattered.

On the other hand I would ask: Is there, in the history of mankind, anything, for intellectual power, precision, amplitude, fertility, to be compared with Saint Thomas Aquinas or Suarez, to mention two only out of a multitude? The profound and pretentious ignorance of this day will, no doubt, think that these two examples belong to the middle ages, or that the latter was only emerging from those times of obscurity; but the man who so speaks can not know the books on which he passes judgment. The intellectual system of the world, in its refinement and culture, will be found passing through the unbroken tradition of such minds; and the philosophers and men of science of this day, who tell us that we can know nothing with certainty but that which is within the reach of sense, have not dignified the human intellect, but have degraded it. They reject the intellectual system of the whole world, and all the truths which it proclaims.

The obedience of faith, therefore, which is due to the sovereignty of God, is the most reasonable act of an intellectual being, the most perfect act of which the human intellect, in this state of mortality, is capable; there remains after it nothing but the vision of the Uncreated Truth without a veil. "After the *Summa* of St. Thomas there remains nothing but the light of glory," is not an academical exaggeration, but a very truth.

In the third lecture on the Sovereignty of God over Society, the Archbishop eloquently says:

There is not to be found in history anything more beautiful, more patriarchal, or reflecting more brightly the peaceful and majestic justice of our Divine Lord in the Mountain, legislating in the Eight Beatitudes, than the paternal sway of St. Gregory the Great, the Apostle of England. Those twenty-three patrimonies of the Church, as I have said elsewhere, wrought as the leaven in the meal; and the Christian civilization, ripened in them, became the germ of the Christian civilization which afterward formed the nations of Christian Europe. Where, then, were Spain, France, Germany, and England? They were races, divided in conflict. Some were wild in their ferocity; others had sunk again into paganism; some had not yet emerged from it. There was then no Christian Europe, such as we now know it. St. Gregory the Great ruled over these patrimonies, and ripened the first spring of the Christian world. He sowed broadcast, in the furrows of Europe, those seeds of Christian progress and order of which men at this day are so proud, though they are trampling them down. Then the nations began to spring—Lombardy, Spain, France, Germany, and England. It was the action of the Vicar of Jesus Christ which made them what they are. Spain was torn by heresies, invaded by Saracens, infected by Judaism, divided into conflicting kingdoms, when the Councils of Toledo, legislating by the precepts of the Christian law, knit together the many races of the peninsula into one great people. So it was in England. The Heptarchy was in perpetual conflict, seven kingdoms warring against each other, until Christianity, entering and subduing them to one faith, one law, one supreme Pastor, blended them into one; and the Christian monarchy of England arose, and endures to this day. So was it with other nations of our Christian world. And after this was done, another work began—they were then united together, and Christendom arose. What the Church had done in Spain and England, it did throughout the whole of Europe. It knit the nations together into a federation of Christian kingdoms and people, and created the unity and order of Christendom, which is the manifestation of the sovereignty of Jesus Christ over the civil powers of the world.

[TO BE CONTINUED.]

THE CATHOLIC MOVEMENT IN SPAIN.

A correspondent at Madrid writes:

"The Carlists are coming, oh dear! oh dear!" is the universal cry from all the Amadeans in Spain. As I mentioned last week, things have turned out as I thought they would; Don Carlos has neither been caught nor shot, and the thousand and one rumors of hundreds of Carlists having given in their submissions are, I was going to say, the inventions of a diseased brain. Now, about the battle of Oraquieta, a correspondent writing to the *Diario de Avisos* of Zaragoza, dated May 6th, from Pamplona, says:

Of the seven hundred and forty-one prisoners brought into this town by special train, not one of the chiefs was to be seen among them, and nine out of every ten were agricultural laborers, who never saw a gun, or fired a shot, in their lives. They had all the appearance of lookers-on; indeed, it is well understood here that real Carlists have got away; and it is well known that Don Carlos was not present at Oraquieta, and the troops were not at all satisfied with the state of affairs.

A letter in the *Diario*, of Figueras, dated May 8th, says:

The Government having stated that the insurrection in this province was of very little importance, I determined to visit the province, and ascertain, for myself, the real state of affairs. Why do the authorities seek to mislead the people, by saying that the insurrection is of little or no account? Why, the whole of the country is a nest of Carlists. There is not a hamlet or village but what is affected with the same spirit. The very lisping children pronounce the name of Don Carlos; the old men mention his name as sacred; the young men strike their breasts and cry, "*Viva Espana! Abajo el estrangero!*" Men are being armed rapidly under the superintendence of several Carlist chiefs.

El Norte de Castile, in referring to the battle of Oraquieta, says:

Our intelligence of this affair differs materially from the official accounts, and one thing we know: that the seven hundred and forty-one prisoners were not Carlists, with arms in their hands, but poor, country villagers, who had nothing whatever to do with either party. Another thing that is most remarkable is the assiduity displayed by the Government in sending telegrams to every town in Spain, and abroad, of the capture of Don Carlos, when we knew that he was not there at all. If the Government means to act honestly, why spread these false reports? Why state that which is not the fact? What can be the object, unless it is to impose upon the credulity of the people, and on foreign countries!

El Universal, of Madrid, of the 12th inst., says it is not true that the Carlist chief, Tristany, has entered France; and he is now in Cataluna, at the head of a party of Carlists. The same journal announces the appearance of fresh bands of Carlists in Carinena, Vilecha, Duenas, Palencia and Zamora. In Asturias, the Carlists hold their own.

A letter from Lerida says:

It is asserted that, now we are under martial law, every thing is quiet. This is not true, for not a day passes but young men leave their homes to join the Carlists, who are now in the mountains, where there is no fear of the military interfering with them. Thus will they gain time to drill and organize.

Various periodicals state that the Carlists of the North are in great force, and are delighted at the success that has attended their arms during the past few days. The Carlist chief Castells has under his command, in Manresa, a body of two thousand men, well organized. Gramunt, another chief in the same district, has five hundred men. Senor Torres has been nominated General Commandant of the Catholic troops of Lerida, and has, under his command, eight hundred men. The rising in Cataluna, is every day assuming greater proportions, and this according to the Liberals' account.

A letter from Barcelona says:

Castells has now formed a union of several parties, so that his command is now two thousand men. At Vich, seven hundred men are under arms, and, within a few days, the towns of Cardona and Berga will send their contingents. In Agramunt there are six hundred men in arms, under the command of Pedro Larribus, an old Carlist chief.

A letter from Pamplona says:

The most profound mystery surrounds all the plans of the Carlists. Government is at a loss how to penetrate the mist that is before them. One thing is very certain, that the Carlists, at present, are inaccessible and formidable.

The Cura Don Jose Sevilla writes to a friend that the report sent by the Government of the affair at Portaceli is absolutely false. There was no encounter between the Carlists and troops, as the latter raised the muzzles of their guns in the air and fraternized with the Carlists. Another letter, from the Vicar of Beniparrell, to the same effect, appears in the *Correspondencia*.

Don Carlos has given orders for the appearance of an official gazette, with the title of *La Bandera Blanca*—The White Flag.

THE LATE MARTIN J. C. MURPHY.

THE friends in California, his native State, of the late Mr. Murphy, will be gratified to know that, although dying among comparative strangers, he was attended, in his short illness of three days, (intestinal inflammation) by those who bestowed upon him every care that even the most devoted of relatives could have lavished. Besides other friends, and the visits of Fathers Earley, Healey, Young, and Strong, of Georgetown College, of Father Wiget, who received his last breath, and of his medical attendants, Drs. Boyle and Garnett, he was watched over, night and day, by his friend, Daniel Major, who did not leave him until his lifeless body was committed to the earth. Mr. Murphy died calmly, fortified by the Sacraments of the Church, and was buried from Trinity Church, Georgetown, on Monday, the 27th, where a Solemn Mass of Requiem was sung by the Pastor, Rev. C. H. Stonestreet, S. J., assisted by Rev. Messrs. Sumner and Holland, as deacon and sub-deacon, and an efficient choir. The elegant casket, profusely adorned with flowers, was borne into the church, and back to the hearse, by Mr. Murphy's class-mates of the Law School of Georgetown University. A delegation of the students of the higher classes from Georgetown College was also present. Rev. Dr. John Foley, of Baltimore, his brothers, Daniel and Matthew, and the families of the two latter, the only relatives living in the East, were in attendance. Besides these, were Rev. Father Early, President of the College, Fathers Healy, Strong, and Jenkins. Miss Vinnie Ream, the sculptress, of whom the deceased rented rooms, followed the *cortege* to the grave, deeply affected.

Previous to the performance of the last rites at the church, a feeling tribute to the memory of the deceased was delivered by Rev. E. J. Young, S. J., of Georgetown College, his instructor in California for several years, and his friend from early boyhood. "It was," said the speaker, "the saddest funeral he had ever attended. On that very day, one week before, Mr. Murphy, then apparently in good health, had accompanied him on a visit to mutual friends at the Jesuit Scholasticate, Woodstock, Md., and now he lay cold in death, called away in the bloom of life, when every prospect of a successful and honorable career lay before him, and when, on his gaining his majority, he would have become the possessor of property worth half a million. He died away from home and the friends of his house; and a fond mother, now left childless, perhaps hardly yet knew, at the other side of the continent, of the blow that had fallen upon her. The Christian life and the Christian death of him who was now no more were the only consolation left to the survivors. But this was much." In behalf of that mother, the Rev. speaker thanked those who had contributed in life, by their kind offices, to smooth his pillow of pain, especially Mr. Major, and also those who by their participation in the religious rites, and their attendance on this occasion, manifested their Christian interest in the departed. To those, he still recommended the duty of prayer in behalf of him who was gone, and whose sudden, but not unprovided death, afforded so striking a lesson to the living. Many genuine tears of emotion were shed by those present, even exclusively of the little circle of relations and devoted friends. The body was deposited in the vault of Mr. Rich'd Pettit, Holy Rood Cemetery, Georgetown, awaiting the order of his friends in California.—*Catholic Mirror (Baltimore), June 1st.*

WE would direct attention to the letter of our correspondent at Rome, which will be found elsewhere.

A card from His Grace the Most Rev. Archbishop, in regard to a truly Christian enterprise, appears on the fourth page.

MORE than three thousand boys have been withdrawn, by the Romans, from the Government schools, their good parents preferring to leave their children ignorant than to allow them to be corrupted. On this, the Minister Correnti, being greatly enraged, sent in his bill to them for the compulsory instruction they had received.

THE month of May has been celebrated in Belmont by superb processions and pilgrimages, in which as many as 50,000 persons have taken part, to the various shrines of our Blessed Lady.

A MILANESE newspaper states that the number of the suicides at Milan during last year was fifty-two; forty-four being men, and eight women.

IT is reported that Victor Emmanuel sent 23,000,000 lire to Amadeus to enable him to fight against the Carlists.

THE literary miscreant, M. Edmond About, has retired from the *Soir*, to take the chief editorship of the Paris paper, entitled *Le XIXe Siècle*.

MORMON missionaries are still busy at work, in various parts of Europe, making proselytes.

VAGUE rumors are again afloat that Queen Victoria is in a state mentally unfit to reign.

Spirit of the Press.

THE SAINTS OF IRELAND.

WRITING of Father O'Hanlon's forthcoming work on Irish Hagiology, the Dublin *Freeman's Journal* says:

"We have received, in advance, some proof-sheets of a Prospectus regarding a forthcoming publication, now ready for the press, and bearing, on its title-page, "Lives of the Irish Saints," by the Rev. John O'Hanlon, M. R. I. A. This work is to be published in twelve royal octavo volumes, each volume containing over five hundred pages. This prospectus sets forth the general plan and contents of the work, which will be one of great magnitude and importance. It comprises lives, acts or biographical notices of over three thousand Irish saints, connected with Ireland by birth, missionary career, or death. A work of such religious and natural interest has long been desired; but hitherto, nothing of the kind has been attempted, or, at least, completed in any approachable degree to this vast literary enterprise. Not alone the memories and festivals of our national saints are here commemorated, but the progressive growth and increase of Christianity in the differrent parishes and localities of Ireland are noted. Hundreds of old, forgotten churches, and obsolete sites of monastic establishments, unnoticed by Archadall and unmarked on the Ordnance Survey maps of Ireland, are placed upon record, and associated with their patron saints. We have no less than ten specimen pages, beautifully printed in fine, clear type, toned paper, and illustrated with exquisite and original engravings of churches dedicated to Irish saints. These are intended to convey a fair idea of the matter and arrangement likely to be found in various other pages of this invaluable biographical work. *Testimonia* and Opinions of the Press, regarding the author's previously published Irish hagiographical works, now out of print, but again to be included in the forthcoming *Acta Sanctorum Hiberniæ*, close this elaborately prepared prospectus. We learn from it that enormous labor has been pursued, with unwearied industry and perseverance, for nearly five and twenty years of the author's past life. Maps, illustrating the boundaries of ancient and modern dioceses, with the former territorial divisions of Ireland, are to accompany each volume. The present work will form a grand Cyclopædia of Irish Saint History. It not only comprises biographies and notices of saints venerated in Ireland and solely connected by residence with this country; but it includes, likewise, accounts of many holy missionary and apostolic persons who preached the Gospel and founded churches and monasteries in England, Wales, Scotland, with the minor islands around them, in Germany, France, Holland, Italy, Belgium, Switzerland, as also from the remote northern regions of Iceland and Norway to the most southern parts of Europe bordering on the Mediterranean Sea. Father Stephen White remarks, that Germany venerated, as proper patrons, at least one hundred and fifteen Irish saints; Italy, 13; France, 45; Belgium, 30; England, 44; Scotland, 27. Iceland and Norway venerated eight Irish martyrs, besides other saints, not to speak of the vast number commemorated in Ireland. This, however, he acknowledges to be a very imperfect list; and the present work will demonstrate how much it must be regarded as an under-statement. It will be shown that the first Christians who landed on the shores of the New World were missionary Irish Saints. For these various statements the most authentic published and manuscript sources have been consulted and quoted by the author, in numerous notes appended to the page of his forthcoming volumes. We hail, with delight, the promised appearance of this work, and we justly anticipate for it an extensive circulation among the Irish race, at home and abroad. It will revive the most glorious memories and pleasing pictures of Ireland's ancient history. As a perfectly original work, it will throw a flood of light on the ecclesiastical antiquities and biographies of our earlier Christianity."

MONSIGNORE CAPEL.

MGR. CAPEL is the Monsignore Catesby of Disraeli's Lothair. That he, with Dr. Manning, should have been singled out from all the clergy of England for this distinction shows that he is, at least in the opinion of the ex-Premier, not an unimportant personage. He is one of those men who, without being born great and without having achieved greatness, have greatness thrust upon them. Still young, not being over 35 years of age, possessing neither great learning nor real eloquence, nor yet having played a conspicuous part in important events, he is, to-day, as widely known as almost any Catholic priest in England. Newman, the poet, the philosopher, the finest living writer of the English language, once the glory of Anglicanism, and now the patriarch of the Church of England, is scarcely more in the mouths of men than he. If the end of fame be, as Byron says, to occupy a certain portion of uncertain paper, Monsignore Capel has achieved it. How it has happened that he has become so widely known he himself, probably, could not tell. Notoriety has been thrust upon him; he has not sought it. He is a true priest, zealous, laborious, wholly occupied in the duties of his calling, and fame, the fickle goddess, who ever loves the young, has smiled upon him, because he is handsome, gentle and pure. He was first brought conspicuously to public notice when he received Lord Bute into the Church, though previous to that time he had made many converts, some of whom were noble. Protestants, who frequently have a kind of superstition about priests and Jesuits, attributing to them a sort of witchcraft or subtle magic which is irresistible, have been led to believe, especially in England, that this occult science is found in a remarkable degree in Monsignore Capel. Many Protestant ladies of London, we are assured, are afraid to see him, because they are persuaded that he would certainly make them Catholics. Once under the spell of his voice and manner, they become as helpless as the bird that flutters in vain to escape the fatal gaze of the wily serpent.

A writer in a late number of the *Golden Age*, Theodore Tilton's female paper, in an article which for the rest is rather silly, expresses with sufficient accuracy the Protestant idea of Monsignore Capel. In speaking of the vesper service in the Pro-Kensington Cathedral, London, which he calls the most fasionable resort of Sunday evening church-goers, he introduces him to us in the following language:

The fashionable fervor was at its height, when a figure slowly mounted that pulpit, laid his four-cornered hat upon the cushion, crossed himself, and clasped his hands in prayer. Clad in a vestment of rich crimson silk, his white vestments embroidered with masses of finely-wrought lace—a tall and commanding presence, a noble forehead—a hairless face—a strongly marked profile—a long aquiline nose—dark hair and a piercing black eye, before us stood Monsignore Capel, the foremost Jesuit in Europe. Our first impression, of this remarkable man were not agreeable. It was an intellectual face, but a face behind a mask. It did not reflect like a glass the genuine emotions of the soul; an earnest face, no doubt—one that might peril all for Mother Church, but which concealed something—the face, in short, of a man who cared more for the proselytizing of souls, for the glory of an earthly church, than the leading of a weary spirit to the gates of the eternal kingdom. We listened to that voice which has done so much, we looked for the spell which has enchanted so many. From the first note of that sermon we knew that this was a master, and a special pleader of the highest order. The discourse was charity. Charity! the all-in-all Jesuitism in wealthy England. The language was able. The virtues of the Mother Church were laid forth as modest violets; the allusions to other creeds were like the chidings of a gentle mother. He laid upon them the hand of velvety criticism. No boastful or vulgar comparisons, such as we have heard from other Catholics. It was the sufferings of poor Rome, the charities of liberal Rome, the loveliness of Rome. The soft voice of the preacher rose and fell like a silvery wave, and its accents died away upon the listening ear with a sigh. As the organ pealed forth the parting anthem, and that aristocratic audience moved slowly down the aisles, we passed into the street, with a feeling of admiration for the man, and a consciousness of the danger which lurked for Protestant England behind those honeyed words.—*Louisville Catholic Advocate.*

RELIGION AND SECULAR EDUCATION.

THE English Premier, Mr. Gladstone, in his speech at the meeting in aid of the King's College, while impliedly advocating education based upon religion, added: "When I speak of 'religion' in connection with secular education, I mean a definite religion. I am one of those who believe firmly that, on the one hand, religious faith and feeling in the individual are to be recognized and honored wherever we may find them, if genuine in their character, however partial their development may be. But, on the other hand, when we speak of a religion which is to be transmitted from generation to generation, which is to be permanent in its action upon mankind, that religion must address itself to the reason and modesty, as well as to the connection and feelings of the man (hear, hear). It must love the whole of human nature, in its scope and in its purposes—in a word, it must be clothed in forms which are definite and positive." Refuting the allegation that there was any conflict between science aad real religion, he added: "They had seen that which was, in many quarters, recognized as 'open war' between those whom Providence intended to be allies and co-operators. He did not mean to insinuate that science had done harm to religion. This it never had done, and never could do, [cheers] for, if harm arose, if contention took place between the professors of science and the professors of religion, the fault lay not in the thing they professed, but in those who professed it. It lay in their want of truth to their profession. It lay in their promulgating as science what was not science, or promulgating as religion that which was not religion."

CATHOLIC ACCESSIONS.

IT must, undoubtedly, be gratifying to the Know-Nothing element of this country to learn that the constant accessions to our population which we are receiving from Germany are largely Catholic. "The exodus from the Empire," says the Dublin *Nation*, "rich with the spoils of unhappy France, and strengthened by fifteen alliances, increases as the days lengthen. From cities and towns—from Hesse, that frowns on Mayence—from Hesse-Darmstadt, where the shadow of a Duke is still permitted, thanks to his Russian connections, to keep up the spectre of a court—the Rhinelanders, most of whom are Catholics, pour down to Hamburg, on their way to America. The trains are gorged with emigrants, and the unsightly ships—dirty as German ingenuity can make them—barely accommodate two-thirds of the traffic. The fugitives have no time and no tears to spare, so anxious are they to leave a country for which they do not care to fight, and a Government that, under the pretense of making them freemen, has escheated the last shred of their liberties. We are told that young persons of both sexes, adorned with flowers and ribbons, dance through the streets of the towns on their way to the railway station. In presence of the decimation of its manhood, occasioned by the late war, Germany can ill afford this drain on its fighting resources." Our Know-Nothing friends are not likely to revert to their old tricks, but it is not out of place occasionally to remind them that any organization will have to hoe a very hard row if it attempts to impose religious restrictions on Teutonic and Celtic Catholics, united on one point at least, and backed up by the common sense of the American people.

MR. HENRY WARD BEECHER ON THE STAND.

AT last, Mr. Beecher's paper, the *Christian Union*, attempts to say something concerning the remarkable inaccuracy to which we called its attention some weeks ago. Curiously enough, it does not withdraw its misstatement, nor does it abide by it; but it endeavors to explain it in a sense in which we are satisfied it was understood by few reasonable people, and in which we do the intelligence of the editor of the *Christian Union* the justice of suspecting it was never written. The *Christian Union* is surprised that we should characterize the assertion that "*it is bnt a year since no public school was to be found in the Eternal City*," as an extremely wild statement. We desire to supplement our remark by stating now, that so lame a defense of as wild a statement as ever appeared in any American journal has never been put forward by any journal of reputation. Our readers can judge for themselves if it is any thing more than a petty evasion and quibble, on the meaning of a well-understood and unmistakable adjective. Our contemporary says:

Nobody has been foolish enough to deny the previous existence of a multiplicity of schools in Rome, and nobody has attempted to misrepresent any of the well-known facts in the premises. The question turns on the meaning of the term "*public* schools." In this country it has a technical application. It does not mean *free* schools, else our Sunday Schools, our industrial schools, and other eleemosynary seminaries would be *public* schools. We need not commit ourselves to a definltion, but we may say, with confidence, that the American people have a very definite idea, if not of what a public school is, at least of what it is *not*. It is not a school *under the control of the priests;* and that is what all the schools, referred to by the *Catholic Review*, most certainly were.

"Half as silly would do." We can not but admire the caution of the *Christian Union* in abstaining from defining what it means by public schools, but we beg to point out that secularism, atheism, and infidelity—exquisitely hinted at, in the quoted paragraph, as freedom from "the control of the priests"—which are frequently associated with modern public school systems, and which certainly form the leading characteristics of the new Roman schools, are by no means those attributes which give a public character to schools. We are inclined to believe that their support, by public money, and the fact that they are for the use of the people, have something to do with giving public schools their public character, and, in this sense, a natural, and not a private, meaning of the word public, "the schools alluded to by the *Catholic Review*" were public, supported by the State, and educating the children of the State.

Our contemporary has the courage to assure us that the misstatement complained of was "going the rounds of all the papers, and was exscissorized without a second thought." And this is Christian journalism! Is it possible that the writer in the *Christian Union* can not perceive how indecent it is to admit that a grave charge, such as it really did make, against the rulers of the largest body of Christians in the world, was made "without a second thought?" But that is the way with all Protestants. They fail to recognize any obligation to be truthful or thoughtful when there is an opportunity of misstating facts regarding the Church from which they are cut off.—*The Catholic Review.*

"NOTHING IN THE PAPER."—The Richmond *Examiner* has a spicy chapter on the subject of newspapers, elicited by the stereotyped remark of indifferent readers after scanning the "miniature world" of daily issue of news, that "there is nothing in the paper." It says: "And men are always grumbling about their papers, and insinuating how much better they could do it. They talk as flippantly about 'fine articles' on every imaginable subject, as if they could effect such a change. Let some of these overrunning philosophers try it for one hundred and fifty days in succession. And then they think that it is nothing to 'select' for a newspaper—you have merely to run the scissors through half a dozen exchanges, and you have got matter enough. Now, this is the most important and most difficult department to fill on a newspaper. Very few men have the slightest idea how to do such work. It requires a thorough newspaper man, who knows the public appetite well—who knows what is going on in the world—and who knows how to re-write and pack a column into a dozen lines. Men who skim a newspaper and toss it aside, little reflect how much brains and toil have been expended in serving up that meal. Busy heads and busy hands have been toiling all day together and preparing those viands, and some vast building has been lit all night, from cellar to garret, in order to get the paper ready for the newsboy by the crack of dawn. 'Nothing in your heads'—that's what's the matter."

"MR. SMITH, I wish to speak to you privately. Permit me to take you apart a few moments." Smith, (who was not the least frightened) "Certainly, sir, if you promise to put me together again."

THERE are no more savages. A Cherokee Indian chief is in Paris. He is going to study for the bar. His name is Mr. Woods; very well chosen for an ex-inhabitant of the forest.

IN the Lama temples at Cashmere, India, the prayer-wheels are still in use, and by operating which the poor devotees fancy that they sufficiently propitiate their God.

ROBERT HALL was once asked what he thought of an elegant sermon, which had created a great sensation. "Very fine, sir," he replied; "but a man can't eat flowers."

Wise and Otherwise.

At Pera, Schiller's play of "The Robbers" has been performed in an Armenian version.

The Govrenor of Pondicherry, in India, has prohibited dancing in his dominions, until the last German soldier has evacuated French territory.

A Detroit man, who had no ear for music, confessed as much when he frankly owned that "If I were the proprietor of a hand-organ, set expressly to play 'Old Hundred,' I couldn't get over seventy-five out of it."

"Mother," said little Ned, one morning, after having fallen out of bed, "I think I know why I fell out of bed last night. It was because I slept too near where I got in." Musing a little while, as if in doubt whether he had given the right explanation, he added, "No, that wasn't the reason, it was because I slept too near where I fell out."

Mild rheumatic gentleman who has come up on an excursion ticket during the Punchestown week: "I wish to engage a bed here for to-night and to-morrow night."

Waiter.—"Bed, sir! Not one to be got in Dublin, sir."

Mild rheumatic gentleman.—"What on earth shall I do?"

Waiter."—Hire a cab for the night, sir; or kick up a row in the street, sir, and get taken."

A Welsh clergyman applied to his diocesan for a living. The bishop promised him one; but as the clergyman was taking his leave he expresssd hopes that his lordship would not send him to the interior of the principality, as his wife could not speak Welsh. "Your wife, sir!" said the bishop, "what has your wife to do with it? She does not preach, does she?" "No, my lord," said the parson, "but she lectures."

Twenty-five or thirty years ago, the Rev. Chas. G. Finney, now President of Oberlin College, was carrying on a series of revival meetings in some Eastern city—Boston, we think. One day a gentleman called to see him on business. Mr. Finney's daughter, perhaps five years old, answered his ring. "Is your father in?" asked the stranger. "No," replied the demure maiden. "But walk in, poor dying sinner! Mother can pray for you."

A person intimately connected with John S. C. Abbott, says *The Watchman and Reflector*, assures us, from personal knowledge, that the prolific author never allowed himself to write a paragraph of his *Life of Napoleon* without first offering prayer that he might be guided aright.—Exchange. Such a statement should be accepted with great caution, as calculated to produce great doubts in the public mind as to the efficacy of prayer.

Some years since, it was proposed at Boston, by the Natural History Society, to have a thoroughly fire-proof building. The venerable Dr. John C. Warren was presiding. When members had presented their views, the Doctor put in a closing word; "Of what use is it to attempt the enterprise. All collections have been burned up. All the precious things of ancient nations have been burned up, and by-and-by the world itself will be burned up."

Some of the papers, says the New York *Tribune*, are criticising the rhetoric of a Protestant clergyman who has recently preached and published the following sentence on the Passage of the Red Sea: "The billows reared, as God's hand pulled back upon their crystal bits." Why, that's perfectly be-au-ti-ful. If the address of the preacher had only been made public with the criticisms, he might have been insured a speedy call from some fashionable church on the look-out for a drawing pulpit talent.

Don't be discouraged if you slip down occasionally by the way, and others tread on you a little. In other words, don't let a failure or two dishearten you: accidents will happen, miscalculations will sometimes be made, things will turn out differently to our expectations, and we may be sufferers. It is worth while to remember that fortune is like the skies in April, sometimes cloudy, and sometimes clear and favorable. As it would be folly to despair of again seeing the sun, because to-day is stormy, so is it unwise to sink into despondency when fortune frowns, since, in the common course of things, she may be expected to smile again.

Never was there a more blessed institution than the Sunday, the sacred day of rest from labor. For the soul's health and the body's health of the human race, on at least one day in seven there should be an ever-recurring intermission of daily toil. Thus, let a man attain to the period of three-score years and ten, he has gained a holiday of ten years duration, even if his lot has been labor for the remaining three-score years. Let childhood be taught to use, and manhood discreetly use, this blessed breathing time, as a day on which to raise the thoughts beyond the world, not less than for purposes of innocent recreation.

A writer in the Boston *Journal* gives an account of winter-living in Florida, from which this is an extract: "We get up in the morning and eat a few oranges, by way of preparing an appetite for breakfast. Mrs. M. and L. take theirs in their rooms. I take mine under the trees. After breakfast, which usually consists of about fifteen dishes we go out for a walk. We usually begin under an orange tree; always end there. There are thirty thousand of these trees, which accounts for it. At dinner we have oranges again. They constitute the sixth course, each having from one to thirty dishes. If they are not on the table we ask for them. We have never had to ask yet. They are both cooked and uncooked, skins on and off. After dinner we eat oranges under the trees. I forget all about lunch. One day I counted eighteen dishes and two negroee; we had oranges, and had them again in the afternoon."

Irving used to relate that he was once very nearly killed by an Indian. Said he: "When I was a young man, I was traveling in Canada, with a friend. There were more Indians there then than there are white men now. One raw, chilly day, we were rowing in a canoe on the St. Lawrence, with an Indian for a guide. As we neared the spot where Ogdensburg now stands, he invited us to his wigwam to get something to eat. Securing the canoe to the shore, we followed him a short distance to his hut, where we found his squaw busily cooking venison. Our guide motioned us to a seat by the fire, and then proceeded to drink a large quantity of whiskey. My friend watched him closely, but I talked to his wife, who at first gave short answers, glancing at her lord and master to see if he listened, which he seemed not to do, and then to talk more freely. The squaw was very ugly, having the overburdened look that you see among Indian women; so, from half-pity, as she took the huge haunch from the fire, I rose to assist. At the same moment her jealous husband raised a club, striking me on the head a blow that made me fall insensible at his feet. As he was about to repeat the blow, my friend caught me in his arms, and rushing from the wigwam, deposited me in the canoe, and was taking me rapidly down the stream before our half-drunken pursuer reached the shore. I soon recovered my senses, but I never was polite to a squaw again."

Educational.

SANTA CLARA COLLEGE,

Santa Clara, California.

Under the management of the Fathers of the Society of Jesus.

THE SANTA CLARA COLLEGE WAS FOUNDED in 1851, and in 1852 was incorporated, with the privileges of a University. Diplomas are given in two departments — the Classic and Scientific.

The College buildings are large and commodious, while extensive play-grounds, with two covered gymnasiums, a swimming-pond, etc., afford every facility for healthful exercise.

The College possesses a very complete philosphical apparatus, and valuable collections of Mineralogy and Geology. It has, also, practical schools of Telegraphy, Photography and Surveying. Assaying of native ores is taught in a thoroughly fitted chemical laboratory.

The Scholastic Year, which is divided into two sessions of five months each, commences in August, and closes toward the beginning of June.

TERMS,

Payable semi-annually in advance:

Matriculation Fee, to be paid but once	$15 00
Board, Lodging, Tuition, Washing and Mending of Linen, School Stationery, Medical Attendance and Medicines, Baths, Fuel, Light per year	350 00

Modern Languages, Drawing, and Music form extra charges. For clothing, Books, Pocket-money, and the like, no advance made by the Institution.

For further particulars, apply to

REV. A. VARSI, S. J., President.

jan1-tf

COLLEGE OF NOTRE DAME

San Jose, California.

YOUNG LADIES' INSTITUTE.

THIS INSTITUTION, WHICH IS INCORPORATED according to the laws of the State of California, and empowered to confer academical honors, commenced the Twenty-First Annual Session on Monday, August 21st, 1871. The course of instruction embraces all the branches of a thorough education.

TERMS:

Entrance Fee, to be paid but once	$15 00
Board and Tuition, per quarter	62 00
Washing, per quarter	12 00
Physicians' Fees, per quarter	2 50

Piano, Vocal Music, Drawing and Painting, form extra charges; but there is no extra charge for the French, Spanish or German Languages, nor for Plain Sewing and Fancy Needle-work.

Payments are required to be made half a session in advance. Pupils will find it much to their advantage to be present at the opening of the session. jan1-tf

ST. VINCENT'S COLLEGE,

Los Angeles, California.

THIS Institution, chartered according to the laws of the State of California, and empowered to confer Degrees, is situated in the City of Los Angeles, proverbial for the salubrity of its climate and the beauty of its scenery.

The faculty is composed of the FATHERS OF THE CONGREGATION OF THE MISSION OF ST. VINCENT DE PAUL, who devote themselves to promote the health and happiness, as well as the intellectual and moral advancement of the students entrusted to their care.

The College is open to all over the age of ten years, who are competent to enter the primary course, and who come with respectable recommendations, provided they comply with the rules and discipline of the College, which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of English and Classical Literature, the various branches of Mathematics, Ancient and Modern Languages, and also, a Commercial Department, to prepare young men for every branch of business.

TERMS:

For Board, Lodging and Tuition, per Scholastic Year	$250 00
Washing, per Scholastic Year	30 00
Piano and use of instrument, per month	8 00
Violin, Guitar, Flute, etc., each, per month	6 00
Vacation at the College	40 00

Those who learn to play on one of the above named instruments, will have the privilege of using a brass instrument free of charge; otherwise, there will be a charge of $3 00 per month.

For further information, apply to

REV. JAMES MAGILL, C. M. President.

jan1-tf

ST. VINCENT'S SCHOOL.

THIS Institution is situated in Santa Barbara, a short distance from the sea, in the most delightful and healthy part of the city. The grounds are extensive, and the building is large and convenient.

The course of instruction embraces the usual branches of a thorough English ednc ation. Spanish is also taught.

TERMS,

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc., per annum	$200 00
Piano and use of instrument, per month, $6 60.	68 00
Guitar, per month, $5 00.	52 50

No extra charge for plain sewing, Fancy Needle-work, etc.

The Scholastic Year, of ten months and a half, commences August 16th, and terminates on the last Tuesday of June.

For further particulars, apply to

SISTERS OF CHARITY,

jan1-tf Santa Barbara, Cal.

ST. JOSEPH'S COLLEGE,

Rohnerville, Humboldt County, California

CONDUCTED BY THE PRIESTS OF THE CONGREGATION OF THE MOST PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A picturesque elevation at the confluence of Van Duzen and Eel rivers, and near the town of Rohnerville. It is accessible from the chief towns in the vicinity by daily stages, and from other parts of the State by vessels and steamers, via San Francisco and Eureka.

The course of studies is classical, scientific and commercial. Splendid apparatus has been secured for teaching the natural sciences.

TERMS PER SCHOLASTIC YEAR,

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mending linens	$225.00
Entrance fee, to be paid only once	10.00
Vacation at College	40.00

DAY PUPILS.

Senior Class	$60.00
Junior Class	40.00

Music, vocal and instrumental, drawing, and modern languages will form extra charges. The two sessions of the scholastic year commence, respectively, on the 16th of August and the 16th of January.

All communications regarding the College to be addressed to the Secretary, REV. F. ANTHONY.

Very Rev. P. HENNEBERY,

Superior.

Educational.

ST. IGNATIUS COLLEGE,

San Francisco, California.

THIS Literary Institution, conducted by the Fathers of the Society of Jesus, was opened for the reception of students on the 15th of October, 1855. It was incorporated, according to the laws of the State, on the 30th of April, 1850, and empowered to confer academical degrees with "such literary honors as are granted by any University in the United States."

The design of the Institution is to give a thorough Classical, Mathematical and Philosophical education. But besides the Classical, there is, also, a Commercial Course.

The College is intended for day-scholars only.

The hours of class are from 9 o'clock A. M. to 3 P. M.

Punctual attendance is indispensable. In case of absence or tardiness, a note from the parents or guardians will be required.

Frequent tardiness or absence exposes the offendor to the loss of his seat.

Every Thursday of the Academic Year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)

Tuition, in Preparatory Department	$3 00
" in Grammar Department	5 00
" in Higher Department	8 00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy, and Chemicals, first year, per month	$3 00
For the use of Instruments, etc., second year, per month	5 00
For each Academical Degree	10 00

jan1-tf

SAINT MARY'S COLLEGE,

San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS

Offers every facility for acquiring a thorough Education, whether Classical, Scientific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL Course, receive the degree of A. B.; the Scientific, B. S.; the Commercial, Master of Accounts.

The Commercial Course has been established for the convenience of those who wish to acquire a good, practical education in as short a time as possible.

While proper care is bestowed on every branch in the College, our own language receives special attention. The daily exercises of the Students in Grammar, Composition and Rhetoric are publicly discussed and corrected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in Advance:

Board, Tuition and Washing	$250 00
Entrance Fee	10 00
Physician's Fee and Medicines	5 00
Vacation at College	40 00
Day Students	60 00

Modern Languages, Music and Drawing form extra charges.

REV. BROTHER JUSTIN, President.

jan1-tf

St. CATHERINE'S SCHOOL,

Benicia, California.

CONDUCTED BY THE SISTERS OF ST. DOMINIC.

THIS Institution affords every facility for the acquisition of a refined and solid education. The Academy was founded in 1850, and now ranks among the most successful Educational Institutes in the State.

The course of instruction embraces the English, French, Spanish and Latin languages, Rhetoric, Elocution, Composition, Ancient and Modern History, Biography, Mythology, Chemistry, Geography, Astronomy, and use of Globes: Vocal Music, Instrumental Music, including Piano, Guitar, and Organ; Writing, Drawing, Painting in Water Colors and in Oil; Tapestry, Plain and Ornamental Needle-work, etc.

TERMS:

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year	$225 00
Washing	45 00
Entrance Fee	10 00

EXTRAS:

(Payable half-yearly.)

Piano and use of Instrument	$60 00
Organ " "	50 00
Guitar " "	50 00
Vocal Music, in Class	20 00
Private Lessons	40 00
Drawing and Painting in Water Colors	30 00
Painting in Oils	20 00
Board during Vacation	40 00

The Academic Year consists of two equal terms, the first commencing August 16th, the second, January 23d.

Pupils of any religious denomination will be received, but, for the sake of uniformity, all are required to be present at the regular religious services of the Institution.

Pupils entering after the commencement of a term are charged for such portion of it as may remain. No deduction, however, will be made if the pupil is withdrawn during the season, except in case of sickness.

Parents may rest satisfied that every attention, consistent with the spirit of a firm but mild government, will be paid to the comfort of the young ladies placed at this Institution.

Letters of inquiry may be addressed to the SISTER SUPERIOR. my25-tf

FRANCISCAN COLLEGE,

Santa Barbara, California.

THE FIFTH SESSION OF THIS INSTITUTION, conducted by the Fathers of the Order of St. Francis, will commence on August 16th.

The object of this institution is to give a good English, Mathematical, Classical and Philosophical Education at the lowest possible cost — a want long felt in California — and thereby bring its advantages within the reach of all.

TERMS:

Entrance Fee, to be paid but once,	$15 00
Tuition, Board and Washing, per session of ten and a half months	150 50

Music, French and German form extra charges. Those who spend their vacations at the College will be charged $30.

Payments must be made semi-annually in advance,

Parents will pay for medical attendance, and supply toilet articles, etc.

Money will not be advanced by the College; for the purchase of necessary articles, a sufficient sum must be deposited.

For further particulars, apply to

jan1-tf REV. J. J. O'KEEFE, O. S. F.

DAY SCHOOLS

FOR

BOYS AND GIRLS.

THE SISTERS OF MERCY HAVE JUST COMPLETED a commodious School Building on First Street, near Bryant, where girls will be taught the various branches of an English education.

A Boy's School is being prepared on Rincon Place, and will be placed in charge of competent teachers.

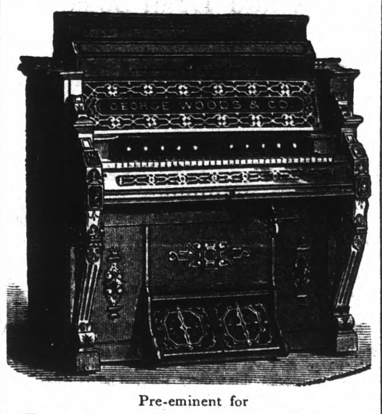
SISTER MARY B. RUSSELL,

jan1-tf Superior of Sisters of Mercy.

Organs and Pianos.

GEO. W. WOODS & CO'S

Parlor and Vestry Organs.



Pre-eminent for

Beauty and Purity of Tone,

THEIR CHARMING SOLO STOPS

—AND—

ELEGANT DESIGN AND FINISH.

W. G. BADGER, Agent,

No. 7 Sansome Street.

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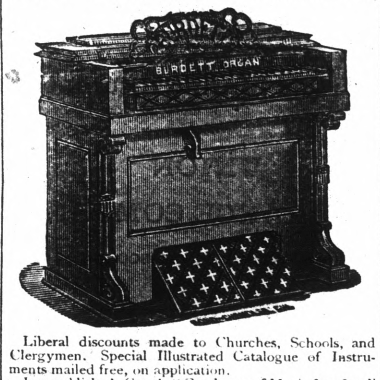
623 and 625 Clay Street, SAN FRANCISCO, Cal. | **101 First Street, PORTLAND, Or.**

KEEP on hand at all times, the most complete stock of Sheet-Music, Books, and Instruments, to be found on the Coast.

COLLECTIONS OF CATHOLIC MUSIC, MASSES, ETC., A SPECIALTY.

Agency for the leading Instruments, STEINWAY & SON'S, KRANICH, BACK & CO., and HAINES BRS. PIANOS.

THE BURDETT ORGANS.



Liberal discounts made to Churches, Schools, and Clergymen. Special Illustrated Catalogue of Instruments mailed free, on application.

Just published, Gray's "Catalogue of Music for 1872."

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ORGAN BUILDERS.

ESTABLISHED in 1868. Organs built in the most thorough and improved manner, and at the lowest price that will warrant the best material and workmanship.

Nos. 315, 316, 318 and 320 East 39th St., New York.

J. H. & S. C. ODELL,

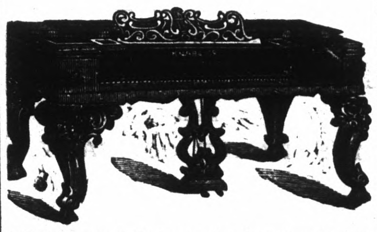
MANUFACTURERS of Church Organs, with all the modern improvements, including their celebrated PATENT PNEUMATIC COMPOSITION MOVEMENTS.

Small organs on hand, completed, or nearly so, suitable for small churches and chapels. Orders for tuning and repairing promptly executed. For further particulars, send for circular.

408 and 409 West Forty-second Street, near Ninth Avenue, New York.

THE CELEBRATED

KNABE PIANOS



HAVE an unrivalled reputation throughout the great music centres of Europe and America, for quality of tone, perfect action, thorough workmanship, and extraordinary durability. A fine stock of them is on exhibition at our warerooms. Also the "AMERICAN" Piano-Forte, the GEORGI Piano-Forte, the "LITTLE BEAUTY" Piano (a perfect gem, and low priced) and Lunan's German UPRIGHT PIANOS.

THE PRINCE ORGANS

are the most popular instruments made, for Parlor, Chapel, Lodge or School-room. Nearly 50,000 of these are now in use. Prices from $60 to $450. A good assortment on hand.

Sheet Music & Music Books.

A large and increasing stock kept on hand and furnished to schools and private teachers, at a liberal discount. Address

A. L. BANCROFT & CO.

721 Market Street, San Francisco.

NEW STYLES,

LATEST NOVELTIES.

J. W. TUCKER & CO., Jewelers, Nos. 101 and 103 Montgomery Street, San Francisco, offer for the Holidays the largest and best selected stock of Fine Goods ever offered in this market or any other.

Travelers' Guide.

C. P. R. R.

—COMMENCING—

Monday, April 29th, 1872,

And, until further notice, Trains and Boats will

Leave San Francisco

7.00 A. M. Overland Epxress Train for Sacramento, Marysville, Red Bluff, Colfax, Reno, Ogden and Omaha.

3.00 P. M. San Jose Passenger Train, stopping at all Way Stations.

4.00 P. M. *Passenger Train for Stockton, Merced and Sacramento.

6.30 P. M. Overland Emigrant Train, Through Freight and Accommodation.

7.30 A. M. Steamer New World (from Broadway Wharf)—Connecting at Vallejo, with Trains of California Pacific Railroad.

4.00 P. M. *Sacramento Steamer (from Broadway Wharf)—Connecting at Vallejo, with Trains of California Pacific Railroad.

2.00 P. M. *Steamer Antelope, (from Broadway Wharf)—Connecting at Donahue with Trains of S. F. and North Pacific Railroad.

8.00 A. M. Excursion Boat (Sundays only) from Broadway Wharf—Connecting with special Train of S. F. and N. P. R. R. for Cloverdale and intermediate points, returning to San Francisco by 7.00 P. M.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—7:00, 8:10, 9:20, 10:10 and 11:20 A.M.; 12:10, 1:50, 3:00, 4:00, 5:15, 6:30, 8:15, 9:20 and *11:30 P.M. (9:20, 11:20 and 3:00, to Oakland only.)

LEAVE BROOKLYN—*5:30, 6:40, 7:50, 9:00 and 11:00 A.M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P.M.

LEAVE OAKLAND—*5:40, 6:50, 8:00, 9:10, 10,00 and 11:10 A.M.; 12:00, 1:40, 2:50, 3:50, 5:05, 6:20, 8:05 and 10:20 P.M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO.—7:20, 9:00 and 11:15 A.M.; 1:30, 4:00, 5:30 and 7:00 P.M. (7:20, 11:15 and 5:30 to Fruit Vale only.)

LEAVE HAYWARDS—*3:45, 7:00 and 10:45 A.M. and 3:30 P.M.

LEAVE FRUIT VALE—*4:40, 7:35, 9:00 and 11:20 A.M. 1:30, 4:05 and 5:30 P.M.

*Except Sundays.

T. H. GOODMAN, Gen'l Pass'gr and Ticket Ag't. A. N. TOWNE, Gen'l Sup't.

Southern Pacific Railroad

Time Schedule — Commencing April 15th, 1872.

TRAINS SOUTH	Through Trains.	San Jose Only.	San Jose Only.
Leave— San Francisco	8:10 A M	*3:20 P M	†4:40 P M
San Jose....Arrive	10:36 A M	5:40 P M	7:00 P M
Gilroy......Arrive	11:55 A M	....	....
Hollister....Arrive	12:50 P M	....	....
Pajaro......Arrive	1:25 A M	....	....

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave— Pajaro	....	....	12:35 P M
Hollister	....	....	1:00 P M
Gilroy	....	....	2:00 P M
San Jose	†6:30 A M	7:50 A M	3:20 P M
Arrive at San Fran	8:50 A M	10:10 P M	5:50 P M

*Leaves at 2:30 P. M. SATURDAYS.

†Sundays excepted.

☞ An Extra Train will leave San Francisco on Sundays at 9:30 A. M. Returning, leave San Jose at 5:50 P. M.

FREIGHT TRAINS RUN DAILY (Sundays excepted) leaving San Francisco at 10:30 A. M., arriving at San Francisco at 4:25 P. M.

A. N. TOWNE, Gen'l Sup't. A. C. BASSETT, Ass't Sup't.

J. L. WILLCUTT, Gen'l Pass'gr Ag't.

Hotels.

TAMALPAIS HOTEL,

San Rafael, Marin County, only 14 miles from San Francisco.

THIS Hotel is now ready for the reception of guests for the Summer season. Recent improvements have been made, consisting of a Billiard Room 50x25 feet, and ten additional sleeping rooms, all handsomely furnished. The House is provided with every convenience for the comfort and pleasure of its guests, and possesses all the appointments of a first-class Hotel. Its proximity to the city, together with the convenience of access, combined with the beauty of the surrounding scenery and the well-known salubrity of the climate of San Rafael, offer a combination of attractions possessed by but few localities in the State.

The Hotel Omnibus will be in readiness at the depot on the arrival of every train, and will convey passengers and baggage to and from the House free of charge.

my25-tf R. PARDOW, JR.

BROOKLYN HOTEL,

BUSH STREET,

BET. MONTGOMERY AND SANSOME,

Adjoining the New Mercantile Library.

TERMS: $2.00 PER DAY.

KELLY & WOOD,

PROPRIETORS.

The Coach, plainly marked "BROOKLYN HOTEL," will be at the Railroad Depots and Steamboat Landings, to convey guests to the Hotel, free of charge.

KELLY & WOOD, Proprietors.

CENTRAL HOTEL,

814 and 816 Sansome Street,

Between Broadway and Pacific....SAN FRANCISCO.

THIS NEW, LARGE AND COMMODIOUS Hotel has been thoroughly renovated by the well-known proprietor, M. FARRELL, late proprietor of the Brooklyn House, where he will be happy to receive his numerous friends and the public in general. Thankful for past favors, he respectfully solicits a continuance of their future patronage.

There is a fire-proof safe in the House, where money and valuables can be kept at the risk of the proprietor. The Central House Coach will be at each car depot and steamboat landing, to convey passengers to the House free of charge.

Price of board to suit the times.

Parties sending for their friends to the States, or who expect any, will please notify MICHAEL FARRELL, and he will attend to them on their arrival, and forward them to their friends with due care, and thus save much trouble.

The strictest attention will be paid to the comfort of the patrons of this House.

MICHAEL FARRELL, Proprietor.

Business Cards.

JOHN D YOST. H. S. CROCKER.

H. S. CROCKER & CO.

STATIONERS, Printers and Lithographers, 401 and 403 Sansome Street, Cor. of Sacramento, San Francisco. Sacramento House, 42 and 44 J Street.

DANIEL HICKS. HENRY KELLER.

D. HICKS & CO.

BOOK BINDERS and Blank Book Manufacturers, 543 Clay Street, San Francisco, and 59 J Street, Sacramento. Blank books ruled, printed and bound to order.

CALEB M. SICKLER,

IMPORTER and dealer in Stoves, Ranges and Tinware, 422 Kearny Street, Between California and Pine Sts., San Francisco.

Agency for Stewart's Celebrated Stoves.

A. ROMERO,

STOCK AND MONEY BROKER. FOREIGN Coin bought and sold. North-East corner of California and Kearny Streets, San Francisco.

P. J. SULLIVAN & CO.

DEALERS IN CUSTOM-MADE CLOTHING and Furnishing Goods. A complete assortment of Clerical Suits always on hand.

P. J. SULLIVAN, & CO.,

jan1-tf 28 Third Street.

COAL AND WOOD,

AT the lowest market prices, of the best quality, delivered in any part of the city.

For sale by

P. LYNCH,

610 Larkin Street, between Ellis and Eddy.

T. J. WELSH,

ARCHITECT, N. E. COR. MONTGOMERY and Pine Streets. Rooms No. 12 and 13, San Francisco. my25-tf

M. McCANN & CO.

COMMISSION MERCHANTS, 818 BATTERY Street, San Francisco. Wool, Hides, Leather, Tallow, Sheep, Goat, Fox, Coon and Cat Skins, and all kinds of Furs sold on commission. Liberal advances made on Consignments, and prompt returns made at good prices.

MARBLE WORKS.

JOHN DANIEL & CO., MANUFACTURERS OF and dealers in Monuments, Headstones, Tombs, Mantel Pieces, Table Tops, Counter Tops, Plumbers' Slabs, Imposing Stones, etc., at lowest prices. 421 Pine Street, between Montgomery and Kearny, San Francisco.

MASSEY & YUNG,

PRACTICAL FURNISHING UNDERTAKERS. Barstow's Burial Caskets always on hand, and Agents for Fisk's Metalic Burial Cases.

Everything necessary for funerals kept constantly on hand. Orders from the country will receive prompt attention, at moderate charges.

Office:—651 Sacramento Street, between Kearny and Webb.

CALIFORNIA CRACKER COMPANY.

FRED'C CLAY & WESKE BROS.

WE desire to call your attention to our PATENT STEAM CRACKER, CAKE and SHIP BISCUIT BAKERY, located at Nos. 803, 805 and 807 Battery Street, San Francisco.

J. C. MOODY,

DRUGGIST AND CHEMIST,

DEALER IN

PURE DRUGS AND MEDICINES,

Toilet and Fancy Articles and Perfumery,

Pure Wines and Liquors for Medical Use

Prescriptions carefully compounded.

200 and 202 Kearny Street,

SAN FRANCISCO.

Book Trade.

MICHAEL FLOOD,

CATHOLIC BOOK SELLER, has recently received the following New Boooks:

The Monks of the West, by the Count Montalembert	$8 00
Catholic Almanac and Dictionary, 1872	1 00
Illustrated Catholic Almanac	25
" Irish Am'n "	25
The Devil; Does he exist?	1 25
The Story of Ireland, by A. M. Sullivan	2 00
Hibernian Nights Entertainment	1 75
Legends and Fancy Tales of Ireland	2 00
History of the Irish Brigade	5 00
Mary Stewart, by Malines	1 75
Paulist Sermons (new)	1 50
Origin and History — Irish Names of Places	2 50
The Passion Play	1 50
Revelations of St. Gertrude	3 00
Lives of the Popes, complete	16 00
Florence O'Neil, or the Siege of Limerick	1 50
McCarthy More, by Mrs. Sadlier	1 00

A large assortment of Crucifixes, Rosaries, Statuary, Fonts, etc, Books sent free, by mail, on receipt of the advertised price.

Address all orders,

MICHAEL FLOOD,

jan1-tf 685 Market Street, San Francisco.

H. C. BATEMAN,

CATHOLIC BOOK SELLER, 208 Kearny Street, Cor. Sutter, has just received a fine stock of Vestments, Holy Bibles, Remonstrances, Prayer Books, Chalices, Pyxes, Missals and Brevaries, with a splendid assortment of all the Catholic and Irish Books published in the United States and Ireland; and a fine selection of Velvet, Pearl and Ivory Prayer Books, and all other fine Catholic articles. jan1-tf

Prospectus.

THE

CATHOLIC GUARDIAN,

A Weekly Newspaper

AND REVIEW.

PUBLISHED WITH THE APPROBATION OF THE MOST REV. ARCHBISHOP OF SAN FRANCISCO, AND THE RIGHT REV. BISHOPS OF LOS ANGELES AND GRASS VALLEY.

THE GUARDIAN is a family and literary newspaper, devoted to the interests of the Catholic Church, and contains, from week to week, Catholic intelligence from all sections not only of our own country but of Europe, while all matters of interest to the faithful in the Province of San Francisco, receive special attention.

THE GUARDIAN gives the latest intelligence from the Eternal City, bearing the words of the Holy Prisoner of the Vatican Such a work—to us a labor of love and heartfelt loyalty—is, at an era like the present when the secular press teems with studied misrepresentations of the Holy Father's language, on public occasions, more than anything else the true function of Catholic Journalism. And to carry out this object, THE GUARDIAN has made arrangements for the publication, at the earliest moment, of the latest Roman news from the chief Catholic papers of France, Spain and Italy, in addition to special correspondence from the Pontifical capital.

THE GUARDIAN belongs to no political party—but reserves to itself the right to treat all national questions in a spirit of conscientious patriotism; to commend at all times that which is praiseworthy, and to utter its disapproval of wrong-doing among men of all parties.

THE GUARDIAN aims to record the opinions, explain the views, and defend the position of Catholics in America, and to co-operate with our ecclesiastical instructors not only in quickening the zeal and piety of the faithful, but in enlightening the American people as to the true character of Catholicity, its object and its worth, and thereby lend some slight aid to a cause which all Catholics have at heart—the recovery of this nation to the Catholic faith by the diffusion of Catholic truth.

The Rev. Clergy and others, anxious for the exposition of Catholic doctrines and the defense of Catholic principles, are respectfully invited to act as agents and correspondents of THE GUARDIAN.

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The large circulation of THE GUARDIAN in the Catholic community of this city, and throughout the State, and amongst Catholic institutions on the Pacific Coast, makes it a most desirable medium for advertisers to reach a class of readers not accessible in any other way.

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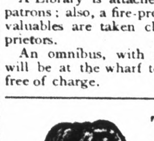

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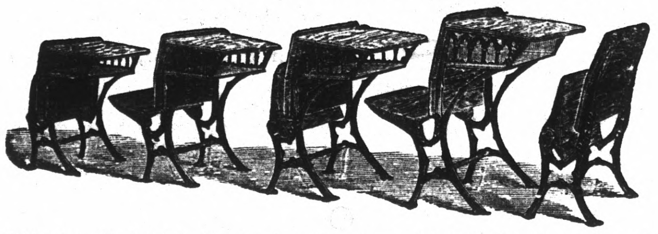

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All makes of Muslins and Sheetings at greatly reduced prices.
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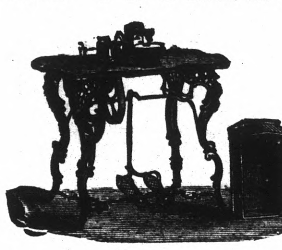

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